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A

MISCELLANY,

CONTAINING

SEVERAL TRACTS

ON

Various SUBJECTS.

By the BISHOP OF CLOYNE.

Modò me Thebis, *modò ponit* Athenis.

DUBLIN:

Printed by GEORGE FAULKNER, in Essex street.

M DCC LII.

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GONZALO
DE
LVBTE

To the AUTHOR of *SIRIS*.

An ODE.

By the R. R. T. L. B. O. N.

O! Qui caducæ ſollicitus times
Vitæ, benignis uſque laboribus
Fugare præſens, imminentes
Corporibuſque animiſque peſtes;

Muſis amicus, lenitèr audias
Vocem camænæ, quæ ſibi reddita
Jam ludit exultim, lyramque
Suſcitat, impatiens quietis.

Non fabuloſis proſiliens jugis,
Et docta labi murmure garrulo,
Nunc unda me multùm loquaces,
Provocat ad numeros volentem;

Sed lympha morbos eluere efficax,
Sed parta dulcis, te medico, ſalus;
Sed muneris ſolantis ægrum
Conſcia mens, modulatur ultrò

Turba en! recedit torrida febrium;
Recline ſenſim ſe caput erigit,
Languore pulſo; defluitque
Articulis inimicus humor.

Durare nimbos ſic ratis impotens,
Quaſſata vento, et ſaucia vermibus,
Secura ſi, portu occupato,
Induerit piceos amictus;

Hinc lapſa in æquor fert latus arduum,
Fiditque coſtis nauta tenacibus;
Surgens, et illæſam carinam,
Præcipiti ferit unda fluctu.

FARTHER

FARTHER

THOUGHTS

ON

TAR-WATER.

Printed in the YEAR MDCCLII.

THOUGHTS

Farther THOUGHTS

ON

TAR-WATER.

AS the many Experiments that are daily made of the Virtues of Tar-Water, furniſh new Diſcoveries and Reflexions, ſome of theſe I have thrown together, and offer to the Public in Hopes they may prove uſeful.

It is a frequent Complaint, that Tar-Water is made of bad Tar, being of a reddiſh Colour, ſweetiſh, or diſagreeably inſipid. But though the Dregs of Tar are often foul, and make foul Tar-Water, and though Tar already uſed is often made uſe of by unfair Dealers a ſecond, if not a third Time, which produceth a vile Potion, void of the genuine Flavour and Virtue of Tar-Water. Yet I apprehend theſe Defects may ſometimes be aſcribed, rather to the Veſſel wherein the Tar-Water is made, than to the Tar itſelf.

Tar-Water being made in an earthen Veſſel unglazed, or that hath loſt Part of its Glazing, may extract (as it is a ſtrong Menſtruum) from the Clay, a fade Sweetiſhneſs, offenſive to the Palate. It ſhould ſeem therefore that the beſt Way of making Tar-Water is in a Stone Jug, or earthen

Veſſel throughout well glazed, and, as it will not fail to extract a Tincture from any metallic Veſſel, it ſhould be warmed in a well glazed Pipkin, rather than a Sauce-pan.

By increaſing the Proportion of Tar to the Water, and by ſtirring it longer, Tar-Water may be made ſtrong enough for a Spoonful to impregnate a large Glaſs, a Thing very uſeful on a Road.

Thoſe who in chronical Diſorders, or as a Preſervative, have for a long Time drunk Tar-Water, muſt in acute Caſes drink the more.

Tar-Water muſt be drunk warm in Agues, Small-pox, Meaſles and Fevers, in Colics and Diſorders of the Bowels, in Gout alſo, and Rhumatiſm, in moſt other Ailments cold or warm, at the Choice of the Patient.

In Fevers the Patient cannot begin too ſoon, or drink too much. By undoubted Experience it is found to cool the hot, and warm the cold, and to be a moſt ſucceſsful Medicine in Fevers, notwithſtanding its great Virtue in Palſies and Dropſies.

When not long ſince an Inflammation attacked the Throat, Breaſt, and Lungs of Children, and became general in my Neighbourhood, Numbers were recovered by the Uſe of Tar-Water, nor did I hear that any miſcarried who uſed it, though many periſhed who did not.

Nor is it a Medicine leſs proper and efficacious in old Age. At the ſame Time that this inflammatory Diſtemper raged among the Children, a Woman in her ſixty eighth Year, from violent Cold was ſeized at once with Ague, Colic, and Jaundice, of all which Maladies ſhe was cured in a Fortnight, by drinking three Pints of warm Tar-Water every Day. Numberleſs ſuch Inſtances daily occur, which ſhew it to be a ſafe and efficacious Medicine both for old and young.

Evacuations

Evacuations by Sweat, which uſually render Patients very weak and diſpirited, have not the ſame bad Effects when produced by Tar-Water, which I have frequently known to give high Spirits in all the Stages of a Fever, and under the loweſt Regimen, therefore old People and weak Perſons, who cannot well bear common Evacuations, are beſt cured by Tar-Water, which in ſome Sort ſeemeth to renew thoſe who are worn out with Age and Infirmities.

Tar-Water is of ſingular Uſe in ſtrengthening the Stomach and Bowels, and agrees particularly well with Infants, taken either by themſelves or by the Nurſe, and beſt by both. Though as it throws the ill Humours out into the Surface of the Skin, it may render them for a Time, perhaps, unſeemly with Eruptions, but withal healthy and lively. And I will venture to ſay, that it lays in them the Principles of a good Conſtitution for the reſt of their Lives.

Nor is it only uſeful to the Bodies of Infants, it hath alſo a good Effect on their Minds, as thoſe who drink it are obſerved to be remarkably forward and ſprightly. Even the moſt heavy, lumpiſh, and unpromiſing Infants, appear to be much improved by it. A Child there is in my Neighbourhood, of fine Parts, who at firſt ſeemed ſtupid and an Idiot, but, by conſtant Uſe of Tar-Water, grew lively and obſerving, and is now noted for Underſtanding beyond others of the ſame Age.

Infants are eaſily brought to take it by Spoon, and even grow to a Liking of it, and as their Diſorders ariſe chiefly from Indigeſtion, they receive the greateſt Benefit from a Medicine ſo well calculated to ſtrengthen the Inteſtines, and preſerve them from Fits. In a Word, if it were the common Practice to accuſtom Infants from the Beginning

ginning to take Tar-Water, this would greatly conduce to the Health both of their Minds and Bodies. There is, I am verily perſuaded, no one Thing in the Power of Art or Nature, that would ſo generally and effectually contribute to repair the Conſtitutions of our Gentry and Nobility, by ſtrengthning the Children, and caſting off in their Infancy thoſe Impurities and Taints, which they often bring into the World.

An Infant may take one Quarter of a Pint in the Day, warm, by Spoonfuls, leſs may do good, and there is no fear of Exceſs. When I conſider the private Woe of Families, as well as the public Loſs occaſioned by the Death of ſuch an incredible Number of Infants, under two Years of Age, I cannot but inſiſt on recommending Tar-Water, both as a Remedy and Preſervative in that tender Age, which cannot bear the common Treatment and Methods of Phyſic, or with ſafety take thoſe Drugs which are fitter for grown Perſons.

Another Reaſon which recommends Tar-Water, particularly to Infants and Children, is the great Security it brings againſt the Small-pox, to thoſe that drink it, who are obſerved, either never to take that Diſtemper, or to have it in the gentleſt Manner.

There is no Diſtemper more contagious and deſtructive than the Small-pox, or more generally dreaded, attended with worſe Symptoms, or that leaves behind it worſe Effects; I obſerve at the ſame Time, that Tar-Water is in no other Caſe a more ſafe and ſure Remedy than in this; of which Captain *Drape*'s Certificate, ſworn to before the Mayor of *Liverpool*, in the preſence of ſeveral principal Perſons of that Town, is a moſt evident Proof.

That

That one hundred and ſeventy Perſons, ſeized at once with the Small-pox, deprived of all Conveniencies, and in the worſt Circumſtances of a narrow Ship and hot Climate, ſhould all recover by the ſingle Medicine of Tar-Water, except one who would not drink it, is a matter of Fact, ſo plain and convincing, and ſo well atteſted, as to leave no Doubt in Minds free from Prepoſſeſſion, about the Uſefulneſs and Efficacy of Tar-Water in the Small-pox; a Point I had been before ſufficiently convinced of, by many Inſtances in my own Neighbourhood.

It hath been ſurmiſed by ſome celebrated Phyſicians, that one Day a Specific may be diſcovered for the peculiar Venom of the Small-pox. There ſeems to be ſome Reaſon for thinking, that Tar-Water is ſuch a Specific. I ſay this on good Grounds, having by many Experiments obſerved its Virtue in curing, as well as in preventing, that cruel Diſtemper; during the whole Courſe of which, it is to be drank warm; a moderate Glaſs (about Half a Pint) every Hour, in common Caſes, may ſuffice, in bad Caſes more may be given; there is no Fear of Exceſs.

Thoſe who endeavour to diſcredit this cooling, cordial, and ſalutary Medicine, as an Inflamer of the Blood, do very conſiſtently decry its Uſe in the Small-pox, but there can be nothing more clear, full, and ſatisfactory than Captain *Drape*'s Affidavit, to convince reaſonable People of the great and ſurpriſing Efficacy of Tar-Water, in the cure of the Small-pox; and conſequently of the groundleſſneſs of that Report, which aſcribes a heating or inflaming Quality to it. And yet that groundleſs Report hath hindred many from reaping the Benefit they might otherwiſe have done, from the Uſe of this Water, which is of excellent Virtue in all kinds of inflammatory Diſorders, Fevers, Quinſies, Pleuriſies,

Pleuriſies, and ſuch like of the hot and inflamed Kind, whereof the Public as well as myſelf have known a Multitude of Examples.

I aſk whether the Fact ſworn before the Magiſtrates of *Liverpool*, be not a ſufficient Anſwer, to all that is objected, from an inflaming Quality, to Tar-Water. Can any Inſtance be produced in the whole *Materia Medica*, or Hiſtory of Phyſic, of the Virtue of a Medicine tryed on greater Numbers, or under greater Diſadvantages, or with greater Succeſs, or more credibly atteſted. I wiſh for the common Good of Mankind, that the ſame Experiment was tryed in our Hoſpitals. Probably the World would ſoon be relieved from that great and general Terror of the Small-pox.

When I hear of the Devaſtations made by this Diſtemper, in great Cities and populous Towns, how many Lives are loſt, or (as may be ſaid) thrown away, which might have been in all likelyhood eaſily preſerved, by the Uſe of a Medicine, ſo cheap and obvious, and in every one's Power, it ſeems Matter of great Concern and Aſtoniſhment, and leaves one at a loſs to gueſs at the Motives, that govern human Actions in Affairs of the greateſt Moment. The Experiment may be eaſily made, if an equal Number of poor Patients in the Small-pox, were put into two Hoſpitals at the ſame Time of the Year, and provided with the ſame Neceſſaries of Diet and Lodging, and, for further Care, let the one have a Tub of Tar-Water and an old Woman, the other Hoſpital, what Attendance and Drugs you pleaſe.

In all obſtinate Sores and Ulcers, I very much recommend the drinking of Tar-Water, and waſhing them with a ſtrong Lotion of it, will haſten the Cure.

One of the moſt painful and dangerous Caſes is that of a Woman's ſore Breaſt. How many poor Creatures

Creatures after long languiſhing in Miſery, are obliged to ſuffer the moſt ſevere chirurgical Operations, often the cutting off the entire Breaſt? The Uſe of Tar-Water in thoſe Caſes hath been attended with ſuch Succeſs, that I do earneſtly recommend the drinking thereof, both as a Cure and Preſervative, as a moſt effectual Medicine to remove the ſhooting Pains that precede a Cancer, and alſo to cure the Cancer itſelf, without Amputation. Cancerous and ſore Breaſts are ſuch cruel Caſes, occaſioned by ſo many internal Cauſes, as well as outward Accidents, that it is a neceſſary Piece of humanity, to contribute all we can to the Prevention and Cure thereof.

In the King's Evil, Leproſy, and fouleſt Caſes, Tar-Water cannot be too much recommended. The poor Vagabonds of *Ireland*, are many of them infected and eaten up with the foul Diſeaſe, which with them paſſeth for a Canker (as they call it). Several Inſtances of extraordinary Cures have been performed on ſuch Perſons, by drinking Tar-Water copiouſly, for ſome Weeks or Months together, without Confinement or other Reſtraint, than that of a regular cool Diet. It is indeed a Specific, both for this and all other Taints and Impurities of the Blood.

An Extract of *Siris* was made, and Accounts of the Effects of Tar-Water were reprinted in *America*, in which Continent, as well as in the Iſlands, much Uſe hath been made thereof, particularly by thoſe who poſſeſs great Numbers of Slaves; of this I have been informed by Letters, and by Word of Mouth, from Perſons belonging to thoſe Parts, who have aſſured me of the extenſive and ſucceſsful Uſe of this Medicine in many Caſes, and more eſpecially in the moſt inveterate Kinds of the foul Diſeaſe.

I need

I need not say how dearly they purchase Health who obtain it by Salivation, and yet long and severe as that Course is, it is often unsuccessful. There are Instances of such as having passed through it with much Misery and Patience, have been afterwards cured by the simple Use of Tar-Water.

The King's Evil, so loathsome in its Symptoms and Effects, and withal so difficult, if at all possible, to cure by any other Method, is most surely and easily cured by the Tar-Water, even when the Patient is far gone, even when he derives it from his Ancestors. A Quart *per Diem* for a few Months, I have known to cure the most deplorable and abandoned Cases.

How many wealthy Families, otherwise at their Ease, are corrupted with this Taint in their Blood? How many want Heirs and Husbands, through this odious Malady? A Specific for this Disease alone, would be justly esteemed a most valuable Secret, and the plenty and cheapness of the Medicine ought not in Reason, to make it less esteemed.

Salivating, Bleeding, and Purging, are attended with great Hardships and Inconveniencies (even where the Patient recovers) reducing the Strength and Spirits of those who use them, whereas Tar-Water greatly adds to both.

In Fractures and Wounds, a Quart or two drank daily, while the Patient is under Cure, doth very much assuage the Pain and promote his Recovery, both as by its balsamic Nature it disposeth the Parts to heal, and also as it lessens if not totally prevents the Fever.

A poor Boy in *Cloyne*, having fallen from a Tree, broke both Arm and Wrist. This Accident was concealed or neglected for two or three Weeks, he was then put under the Care of a skilful Bone-setter, who finding the Bones knit and grown

grown crooked, and that it would be neceſſary to break them again, in order to ſet them right, and withall conſidering the hot Seaſon of the Year (in *July*) he apprehended, his Patient's being thrown into a Fever that might prove fatal. But the Boy being made to drink copiouſly of Tar-Water, this prevented or leſſened the Fever in ſuch Sort, that the Bones were broke and ſet again, and the Cure proceeded as eaſily and ſpeedily as could be wiſhed.

I have known ſeveral Inſtances of Bruiſes and Wounds cured by Tar-Water. A Perſon in my Neighbourhood ran over by a Horſe was much bruiſed, and cured only by drinking Tar-Water. Another knocked down with a Mallet, thereupon thrown into a violent Fever, and given for dead; another wounded with an Axe, ſo that his Life was thought in danger, were both recovered by the Uſe of Tar-Water; which, as it is ſovereign againſt Gangrenes and Fevers, hath great Succeſs in all Sorts of Wounds, Contuſions, and Fractures, being taken throughout the whole chirurgical Proceſs, along with whatſoever other Methods or Remedies are applied.

Tar-Water operates variouſly. In Dropſies and Bruiſes it hath been known to work by purging. The ſtronger Kind being uſed as a Waſh, is good againſt ulcerous Eruptions. But in all Caſes where the Lotion is uſed, I believe the drinking of Tar-Water might alone ſuffice, albeit the Sores may be longer withering and drying away.

There is a certain Age or Time of Life, when the female Sex runs no ſmall Riſque from the ceaſing of their natural Evacuations. In this Caſe Tar-Water is a good Preſervative, purifying the Blood, and clearing it from that cancerous Tendency, which it is ſometimes ſubject to, about that Time. I take it to be a Specific in all cancerous

cerous Caſes, even the bleeding Cancer, eſteemed incurable by Phyſicians, hath been cured by Tar-Water.

In Diſeaſes peculiar to Women it is of no ſmall Uſe. Several who had ſuffered much by Accidents in Child-bearing, have found themſelves relieved by Tar-Water. In all Sorts of Tumours, Wens, and præternatural Excreſcences, it hath been found an excellent Remedy.

Many dangerous Symptoms, and even ſuddain Death are often owing to a Polypus, in ſome or other of the Veſſels, through which the Blood circulates, than which it ſeems there is no inward Cauſe of Death or Diſeaſe more to be dreaded and guarded againſt; how many drop down dead in our Streets, or at Table, or in the Midſt of Buſineſs or Diverſions? how many are found dead in their Beds?

Tremors, Palpitations of the Heart, irregular Pulſes, Apoplexies, ſuddain Deaths, often proceed from a ſlow, ſtagnating, interrupted Motion, or ſtoppage of the Blood, in its Circulation through the Body; and there ſeemeth to be no Cauſe ſo certainly productive of obſtructed Circulation as the Polypus, a Caſe, perhaps, much more frequent than is commonly imagined. *Morgagni*, the celebrated Profeſſor at *Padua*, and moſt eminent Anatomiſt, who was ſuppoſed to have diſſected more human Bodies than any Man living, aſſured me, above thirty Years ago, that in the far greater Part of ſuch Bodies, he found Polypuſes, if not in the Ventricles of the Heart or larger Veſſels, yet in ſome other Veſſel or Cavity; to which he attributes many Diſorders, and which he ſuppoſed to be formed by the obſtructed Motion of the Blood. To prevent this he diſſuaded from all tight Ligatures, eſpecially in Sleep, unbuttoning the Neck and Wriſt-bands of his Shirt every Night,

Night, a Practice he had learned (as he ſaid) from his Maſter, the famous *Malpighi*.

When the Circulation is once quite ſtopped, nothing can reſtore it, which would be the ſame Thing as reſtoring a dead Man to Life, and in Proportion, as the Circulation of the Blood is obſtructed, the Body is diſordered. Total Obſtruction is Death; partial Obſtruction is Diſeaſe. The Polypus therefore is always hurtful, if not mortal. It is, indeed, Matter of ſerious Reflexion, that we may probably carry about with us a Principle of Death, always at work within, and of a Nature ſo violent and ſuddain in its Effects, ſo hard to come at, and ſo difficult to ſubdue.

It may well be thought at firſt View, a vain Undertaking, to attempt to diſſolve a fleſhy or membranous Subſtance, ſo latent and inacceſſible, by common Means or Medicines. But, as Tar-Water hath been undoubtedly known to diſſolve and diſperſe Wens, and other fleſhy or membranous Tumours, in the outward Parts of the Body *, having been drank and circulated with the Blood, it ſhould ſeem by a Parity of Reaſon, that it may alſo diſſolve and put an End to thoſe Concretions that are formed in the Ventricles of the Heart or Blood Veſſels, and ſo remove one great Cauſe of Apoplexies and ſuddain Death; and what cures may prevent. I have been the longer on this Subject, for the Sake of many who lead ſickly Lives, as well as ſeveral who are ſnatched away by untimely Death.

Univerſally, in all Caſes where other Methods fail, I could wiſh this of Tar-Water was tried. It hath been ſometimes known, that the moſt inveterate Head-aches, and other nervous Diſorders, that would yield to no other Medicine, have been cured

* See the Effects of Tar-Water, Sect. 228, and 229.

cured by a Courſe of Tar-Water, regularly and conſtantly purſued.

Whereſoever pure Blood or Plenty of Spirits are wanting, it may be concluded from manifold Experience, that Tar-Water is of ſingular Benefit. Several Perſons have acknowledged themſelves to be much fitter to go through Buſineſs or Study from the Uſe of it.

Nor is it only medicinal to human Kind: it is alſo of no ſmall Uſe in the curing of brute Animals. It hath been tryed on ſeveral Kinds, particularly with great Succeſs in the late epidemical Diſtemper of our Horſes. And I have been credibly informed, that being drank in Plenty, it hath recovered even a glandered Horſe, that was thought incurable.

And as it is of ſuch extenſive Uſe, both to Man and Beaſt, it ſhould ſeem, that a Tub of Tar-Water conſtantly ſupplied in a Market Town, would ſerve, in ſome Sort, for an Hoſpital. Many other Drugs are not eaſily got, this is every where plenty and cheap; many are of a doubtful Nature, this of known Innocence; others ſoon periſh, this laſts for Years, and is not the worſe for keeping. This, in ſhort, is a Medicine for the common People, being a ſafe and cheap Remedy, for ſuch as cannot afford to be long ſick, or to make uſe of coſtly Medicines.

A Patient who drinks Tar-Water, muſt not be alarmed at Puſtules or Eruptions in the Skin; theſe are good Symptoms, and ſhew the Impurities of the Blood to be caſt out. It is alſo not amiſs to obſerve, that, as Tar-Water, by its active Qualities doth ſtir the Humours, entering the minuteſt Capillaries, and diſlodging Obſtructions, it may happen that this working ſhall ſometimes be felt in the Limbs, or diſcharge itſelf in a Fit of the Gout,

Gout, which, however disagreeable, proves Salutary.

I am credibly informed of several strange Conveyances, which Tar-Water hath found out, whereby to discharge Impurities from the human Constitution. A Person who had been in a bad State of Health above twenty Years, upon a Course of Tar-Water was thrown into a most extraordinary Fit of an Ague, and from that Time recovered a good State of Health. An old Gentleman in the County of *Cork*, who for a long Time had been a Valetudinarian, afflicted with many Infirmities, being advised to drink Tar-Water, found himself relieved, but it produced and soon cured a Pthiriasis or lousy Distemper, in which the putrid Humours having discharged themselves, left him quite sound and healthy.

In a Course of Tar-Water, if any Disorder happens from some other Cause, as from Cold, from the Use of strong Liquors, from a Surfeit, or such-like Accident, it would not be fair to impute it to Tar-Water; and yet this hath been sometimes done.

The Effects of Vomiting occasioned by Tar-Water are not to be apprehended. Some are discouraged from drinking because their Stomachs cannot bear it. But when it takes a turn towards working upwards, Nature, by that very Way, hath been often known to carry on the Cure. A worthy Gentleman, Member of Parliament, came into my Neighbourhood, in the Autumn of the Year 1750; he was cachectic and extreamly reduced, so that his Friends thought him near his End. Upon his entering into a Course of Tar-Water, it produced a prodigious Vomiting, which weakened him much for the present; but persisting to continue the Use thereof for about two Months, he

he was reſtored to his Health, Strength, and Spirits.

Tar-Water is very diuretic, thereby preventing Stone and Gravel, and carrying off by Urine, thoſe Salts that might otherwiſe occaſion Fevers, Rhumatiſms, Dropſies, Head-aches, and many other Diſorders, if retained in the Blood. Hence, ſome have apprehended a Diabetes, from the continued Uſe thereof, but it is ſo far from cauſing a Diabetes, that it hath been known to cure that Diſorder.

The Conſtitution of a Patient ſometimes requireth during a Courſe of Tar-Water, that he take Water and Honey, alſo roaſted Apples, ſtewed Prunes and other Diet of an opening Kind. A Hint of this is ſufficient. If the Reader now and then meets with ſome Remarks, contained in my former Writings on this Subject, he may be pleaſed to conſider, I had rather repeat than forget what I think uſeful to be known.

Some, endeavouring to diſcourage the Uſe of Tar-Water in *England*, have given out that it may indeed be ſerviceable in *Ireland*, where People live on ſuch low Diet as ſour Milk and Potatoes, but it cannot be of the ſame Service in *England*, where Men are accuſtomed to a more liberal and hearty Food; and indeed it muſt be owned, that the Peaſants in this Iſland live but poorly, but no People in *Europe* live better (in the Senſe of Eating and Drinking) than our Gentry and Citizens; and from theſe the Inſtances of Cures by Tar-Water have been chiefly taken. Thoſe who would confine its Uſe to the moiſt Air and poor Diet of *Ireland*, may be aſſured that all over *Europe*, in *France*, and *Germany*, *Italy*, *Portugal* and *Holland*, Tar-Water works the ſame Effects. In both *North* and *South*, in *Weſt* and *Eaſt Indies*, it hath been uſed and continues to be uſed with great Succeſs. It hath reached all our Colonies both

on

on the Continent and the Iſlands, and many Barrels of Tar-Water have been ſent from *Amſterdam* to *Batavia*; of all which I have had authentic Accounts. But its Uſe is no where more conſpicuous than at Sea, in curing that Plague of ſeafaring Perſons, the Scurvy, as was found in the late Attempt to diſcover a north-weſt Paſſage; and (as I doubt not) will be found as oft as it is tryed. Every Ship in his Majeſty's Navy ſhould always have a Veſſel of Tar-Water upon Deck, for the Uſe of the Sailors, both in the Scurvy and other Maladies.

It is indeed a Medicine equally calculated for all Climates, for Sea and Land, for rich and poor, high and low Livers; being, as hath been elſe-where mentioned, a Cordial which doth not heat; a peculiar Privilege this, and of excellent Uſe. That it is a Cordial, is manifeſt from its cheering and enlivening Quality, and that it is not heating, is as manifeſt, from its ſingular Uſe in all Caſes where the Blood is inflamed. As this Medicine imparts a genial friendly Warmth, ſuited to the human Conſtitution, thoſe who paſs through a Courſe of Tar-Water, would do well not to increaſe ſuch friendly Warmth to an inflaming Heat, by a wrong Regimen of high ſeaſoned Food and ſtrong Liquors, which are not wanted by the Drinkers of Tar-Water. There is a certain Degree of Heat neceſſary to the Well-being and Life of Man. More than this will be uneaſy, and this Uneaſineſs indicates a proper Choice of Diet.

I have myſelf drank above a Gallon of Tar-Water in a few Hours, and been cooled and recovered from a Fever by it. So many Inſtances of the ſame Nature I have known, as would make it evident to any unprejudiced Perſon, that Tar-Water is a cooling Medicine; of which Truth I

am

am as thoroughly convinced, as it is poſſible to be of any Theorem in Phyſic or natural Science.

The unſucceſsfulneſs of other Methods, ſhould rather be an Encouragement than a Bar to the Tryal of Tar-Water. A young Lady, Daughter to a worthy Gentleman near *Cork*, had been long afflicted with a grievous Pain in her Side, and having had the beſt Advice that could be got, was not relieved until ſhe drank Tar-Water, which quite removed her Pain. Some Time after ſhe was again ſeized with the ſame Diſorder, but returning to the Uſe of Tar-Water, ſhe grew well and ſtill continues ſo.

A Woman turned out of the Infirmary at *Cork*, as incurable, becauſe ſhe would not ſubmit to the cutting off her Leg, came to *Cloyne*, where ſhe continued half a Year drinking Tar-Water, and living upon Bread and Milk, by which Courſe ſhe recovered, and went to Service.

There is at preſent, while I am writing, a moſt remarkable Caſe here at *Cloyne*, of a poor Soldier in a Dropſy, whoſe Belly was ſwoln to a moſt immoderate Size. He ſaid he had been five Months in an Hoſpital at *Dublin*, and having tryed other Methods in vain, left it to avoid being tapped. It is a Fortnight ſince he came to *Cloyne*, during which Time he hath drunk two Quarts of Tar-Water every Day. His Belly is now quite reduced: his Appetite and Sleep which were gone are reſtored: he gathers Strength every Moment: and he who was deſpaired of ſeems, to be quite out of Danger, both to himſelf, and to all who ſee him. It is remarkable, that upon drinking the Tar-Water, he voided ſeveral Worms of a very extraordinary Size. This Medicine, which is obſerved to make ſome Perſons coſtive, is to hydropic Patients a ſtrong Purge. The preſent is but one of ſeveral Inſtances, wherein the Dropſy hath been

been cured by Tar-Water; which I never knew to fail in any Species of that Malady.

I am very credibly informed, that an aged Clergyman of *Maidſtone* in *Kent*, being reduced to the laſt Extremity by the Gout in his Stomach, after having tryed ſtrong Liquors, and the Methods uſual in that Caſe without Succeſs, betook himſelf to drink a vaſt Quantity of warm Tar-Water, ſtill repleniſhing and letting it take its Courſe; by which it pleaſed God to deliver him from the Jaws of Death.

A Gentleman in the County of *Clare*, near *Ennis*, had a Fever and Pluriſy, and Inflammation of the Lungs, being at the laſt Extremity, and given over by two Phyſicians, he was adviſed to drink Tar-Water, which he did, eight Quarts. Next Morning one of the Doctors aſking at what Hour his Patient died? to his great Surprize found he was recovered. This I had from a Parliament-man his Neighbour.

When the yellow Fever (as it was called) raged in the *Weſt Indies*, the Negros, with a Tub of Tar-Water in their Quarters, did well: but ſome of the better Sort miſcarried, among whom the Phyſician himſelf lay at the Point of Death; but his Brother recovered him by pouring down his Throat in Spoonfuls, ſome of the ſame Liquor that recovered the Negros. The Fact was related to me by a Gentleman who was then in the Iſland of *St. Chriſtopher*'s, and knew it to be true.

A Phyſician himſelf, not long ſince aſſured me, he had cured an Ulcer in the Bladder, by ordering his Patient to drink Tar-Water, when he had tryed all other Methods in vain, and thought the Caſe incurable.

But it would be endleſs to relate the Effects of Tar-Water, in deſperate Caſes. The Recovery of Mrs. *Wilſon*, Daughter to the late Biſhop of

London, from a lingering hopeleſs Diſorder, was a noted Caſe, and atteſted to by his Lordſhip. I have even been informed upon good Authority, of two or three Inſtances, wherein Perſons have been recovered by Tar-Water, after they had Rattles in the Throat.

In certain Caſes, a ſmaller Quantity of Tar-Water hath proved ineffectual, when a larger hath perfected the Cure. A Woman of *Cloyne* got cold after Child-bearing, which occaſioned a great Pain in her Thigh, Swelling alſo and redneſs; ſhe continued in great Torment above three Weeks. She then began to drink Tar-Water, but not drinking much ſhe did not perceive much good; and when there was not any Hopes of her Life, ſhe was perſuaded to try what a Gallon a Day might do, upon this ſhe grew better, the Swelling broke and ran; no Dreſſing was uſed but Tar, and no Waſhing but Tar-Water, until ſhe was quite recovered.

In Ailments of an odd and untryed Nature, it may be worth while to try Tar-Water. In Proof of this many Inſtances might be given. A Gentleman with a withered Arm had it reſtored by drinking Tar-Water. Another who, by running his Head againſt a Poſt, had a Concuſſion of the Brain attended with very bad Symptoms, recovered by drinking Tar-Water after other Medicines had failed. In my own Neighbourhood, one had loſt the uſe of his Limbs by Poiſon, another had been bitten by a mad Aſs; theſe Perſons drank Tar-Water, and their Cure was attributed to it.

When Tar-Water is copiouſly drank in Fevers, the great Danger to be guarded againſt, is an exceſſive Flow of Spirits, which excites the Patient to talk and divert himſelf with Company, which may

may produce a Relapſe; of this I have known fatal Effects.

If in a Courſe of Tar-Water, the Patient ſhould find himſelf heated, let him abſtain from or leſſen his Doſe of ſpirituous and fermented Liquors; for Tar-Water alone never heats.

In chronical Diſorders it is not adviſeable, to break off a Courſe of Tar-Water at once, but rather to diminiſh the Quantity by Degrees.

The Acid alone hath not the medicinal Virtues of Tar-Water. This is agreeable to Reaſon and Experience, as well as the Opinion of the ableſt Judges. Doctor *Linden* juſtly obſerves, "that "when the empyreumatic Oil is entirely ſeparated from the Acid, it is not in any Shape ſuperior to any other diſtilled Acids or Vinegars "whatſoever. *Treatiſe on Selter Water*, p. 307.

* That extraordinary Virtues ſhould be contained in Tar-Water, will not ſeem ſtrange, if we

* Something of this Nature hath been long expected, and hoped for, if we may credit that learned Chymiſt Doctor *Linden*, "at laſt (ſaith he) the long delayed "Wiſhes of the moſt eminent Men of the Faculty are "fulfilled, in the B. of *C—yne*'s Diſcovery. See *Treatiſe on Selter Water*, p. 303. Again (ſpeaking of empyreumatic Oils of Plants) he hath theſe Words, "There has always prevailed a Notion among the "Chymiſts, and particularly with *Paracelſus* and his "Followers, that in thoſe Oils there lay a great Secret "undiſcovered. This Notion was occaſioned by the "ſtrange Effects which a ſmall Quantity thereof hath "upon the human Machine. Several have been very "diligent to diſcover this Secret, and to find out a "Method to adminiſter theſe Oils with Safety; yet nothing was performed ſalutary, until the B. of *C.* diſcovered to us the Tar-Water, to him alone we are "indebted, for rendering the empyreumatic Oils a ſafe "Medicine, in every reſpect. *Ibid.* p. 302.

we consider that Pitch is nothing else but hardened Tar, or Tar drained of its Moisture; and that an extraordinary Quantity of Light is retained in the Substance of Pitch, as appears from certain Electrical Experiments, which, having been made since, seem not a little to confirm what had before been suggested in *Siris*.

AN

AN

ESSAY

TOWARDS

Preventing the RUIN

OF

GREAT-BRITAIN.

Avaritia fidem, probitatem, cæteraſque artes bonas ſubvertit: pro his ſuperbiam, crudelitatem, deos negligere, omnia venalia habere, edocuit.

SALLUST.

Ii qui per largitionem magiſtratus adepti ſunt, dederunt operam ut ita poteſtatem gererent, ut illam lacunam rei familiaris explerent.

CICERO.

Omnes aut de honoribus ſuis, aut de præmiis pecuniæ, aut de perſequendis inimicis agebant.

CÆSAR.

First Printed in LONDON, A. D. MDCCXXI.

AN

ESSAY, &c.

WHETHER the Prosperity that preceded, or the Calamities that succeed the South Sea Project have most contributed to our undoing, is not so clear a Point as it is that we are actually undone, and lost to all Sense of our true Interest; nothing less than this could render it pardonable, to have Recourse to those old fashioned trite Maxims concerning Religion, Industry, Frugality, and public Spirit, which are now forgotten, but if revived and put in Practice, may not only prevent our final Ruin, but also render us a more happy and flourishing People than ever.

Religion hath in former Days been cherished and reverenced by wise Patriots and Lawgivers, as knowing it to be impossible that a Nation should thrive and flourish without Virtue, or that Virtue should subsist without Conscience, or Conscience without Religion: insomuch that an Atheist or Infidel was looked on with abhorrence, and treated as an Enemy to his Country. But in these wiser Times, a cold Indifference for the national Religion, and indeed for all Matters of Faith and divine Worship, is thought good Sense. It is even become fashionable to decry Religion; and that little Talent of Ridicule is applied to such wrong

Purpoſes, that a good Chriſtian can hardly keep himſelf in Countenance.

Liberty is the greateſt human Bleſſing that a virtuous Man can poſſeſs, and is very conſiſtent with the Duties of a good Subject and a good Chriſtian, but the preſent Age aboundeth with injudicious Patrons of Liberty, who not diſtinguiſhing between that and Licentiouſneſs, take the ſureſt Method to diſcredit what they would ſeem to propagate; for, in effect, can there be a greater Affront offered to that juſt Freedom of Thought and Action, which is the prerogative of a rational Creature, or can any Thing recommend it leſs to honeſt Minds, than under Colour thereof to obtrude Scurrility and Profaneneſs on the World? But it hath been always obſerved of weak Men, that they know not how to avoid one Extream without running into another.

Too many of this Sort paſs upon vulgar Readers for great Authors, and Men of profound Thought, not on account of any Superiority either in Senſe or Stile, both which they poſſeſs in a very moderate Degree, nor of any Diſcoveries they have made in Arts or Sciences, which they ſeem to be little acquainted with: but purely becauſe they flatter the Paſſions of corrupt Men, who are pleaſed to have the Clamours of Conſcience ſilenced, and thoſe great Points of the Chriſtian Religion made ſuſpected, which with-held them from many Vices of Pleaſure and Intereſt, or made them uneaſy in the Commiſſion of them.

In order to promote that laudable Deſign of effacing all Senſe of Religion from among us, they form themſelves into Aſſemblies, and proceed with united Counſels and Endeavours; with what Succeſs, and with what Merit towards the Public, the Effect too plainly ſhews; I will not ſay, theſe Gentlemen have formed a direct Deſign to ruin their

their Country, or that they have the Senſe to ſee half the ill Conſequences, which muſt neceſſarily flow from the ſpreading of their Opinions, but the Nation feels them, and it is high Time the Legiſlature put a Stop to them.

I am not for placing an invidious Power in the Hands of the Clergy, or complying with the narrowneſs of any miſtaken Zealots, who ſhould incline to perſecute Diſſenters: but whatever Conduct, common Senſe, as well as Chriſtian Charity obligeth us to uſe, towards thoſe who differ from us in ſome Points of Religion, yet the public Safety requireth, that the avowed Contemners of all Religion ſhould be ſeverely chaſtiſed, and perhaps it may be no eaſy matter to aſſign a good Reaſon why Blaſphemy againſt God ſhould not be inquired into, and puniſhed with the ſame Rigour as Treaſon againſt the King.

For though we may attempt to patch up our Affairs, yet it will be to no Purpoſe, the Finger of God will unravel all our vain Projects, and make them Snares to draw us into greater Calamities, if we do not reform that ſcandalous Libertiniſm which (whatever ſome ſhallow Men may think) is our worſt Symptom and the ſureſt Prognoſtic of our Ruin.

Induſtry is the natural ſure Way to Wealth; this is ſo true, that it is impoſſible an induſtrious free People ſhould want the Neceſſaries and Comforts of Life, or an idle enjoy them under any Form of Government. Money is ſo far uſeful to the Public, as it promoteth Induſtry, and Credit having the ſame Effect, is of the ſame Value with Money; but Money or Credit circulating thorough a Nation from Hand to Hand without producing Labour and Induſtry in the Inhabitants, is direct Gaming.

It is not impoſſible for cunning Men to make ſuch plauſible Schemes, as may draw thoſe who are leſs ſkillful into their own and the public Ruin. But ſurely, there is no Man of Senſe and Honeſty, but muſt ſee and own, whether he underſtands the Game or not, that it is an evident Folly for any People, inſtead of proſecuting the old honeſt Methods of Induſtry and Frugality, to ſit down to a public Gaming-table, and play off their Money one to another.

The more Methods there are in a State for acquiring Riches without Induſtry or Merit, the leſs there will be of either in that State; this is as evident as the Ruin that attends it. Beſides, when Money is ſhifted from Hand to Hand in ſuch a blind fortuitous Manner, that ſome Men ſhall from nothing in an inſtant acquire vaſt Eſtates, without the leaſt Deſert; while others are as ſuddainly ſtript of plentiful Fortunes, and left on the Pariſh by their own Avarice and Credulity, what can be hoped for on the one hand, but abandoned Luxury and Wantonneſs, or on the other, but extream Madneſs and Deſpair.

In ſhort, all Projects for growing rich by ſuddain and extraordinary Methods, as they operate violently on the Paſſions of Men, and encourage them to deſpiſe the ſlow moderate Gains that are to be made by an honeſt Induſtry, muſt be ruinous to the Public, and even the Winners themſelves will at length be involved in the public Ruin.

It is an eaſy matter to contrive Projects for the Encouragement of Induſtry; I wiſh it were as eaſy to perſuade Men to put them in Practice. There is no Country in Europe where there is ſo much Charity collected for the Poor, and none where it is ſo ill managed. If the Poor-tax was fixed at a Medium in every Pariſh, taken from a Calculation

Calculation of the last ten Years, and raised for seven Years by Act of Parliament, that Sum (if the common Estimate be not very wrong) frugally and prudently laid out in Work-houses, would for ever free the Nation from the Care of providing for the Poor, and at the same Time considerably improve our Manufactures. We might by these Means rid our Streets of Beggars, even the Children, the maimed and the blind, might be put in a way of doing something for their Livelyhood. As for the small Number of those, who by Age or Infirmities are utterly incapable of all Employment, they might be maintained by the Labour of others; and the Public would receive no small Advantage from the Industry of those, who are now so great a Burthen and Expence to it.

The same Tax, continued three Years longer, might be very usefully employed in making high Roads, and rendering Rivers navigable, two Things of so much Profit and Ornament to a Nation, that we seem the only People in Europe who have neglected them*. So that in the space of ten Years the Public may be for ever freed from a heavy Tax, Industry encouraged, Commerce facilitated, and the whole Country improved, and all this only by a frugal honest Management, without raising one Penny extraordinary.

The Number of People is both Means and Motives to Industry; it should therefore be of great Use to encourage Propagation, by allowing some Reward or Privilege to those who have a certain Number of Children; and on the other Hand, enacting that the Public shall inherit half the untailed Estates of all who die unmarried of either Sex.

Besides the immediate End proposed by the foregoing Methods, they furnish Taxes upon Passen-

* This was published before Turn-pikes were erected.

gers, and dead Batchelors, which are in no sort grievous to the Subject, and may be applied towards clearing the public Debt, which, all Mankind agree, highly concerneth the Nation in general, both Court and Country. *Cæsar* indeed, mentions it as a Piece of Policy, that he borrowed Money from his Officers to bestow it on the Soldiers, which fixed both to his Interest, and though something like this may pass for Skill at certain Junctures in civil Government, yet if carried too far, it will prove a dangerous Experiment.

There is still Room for Invention or Improvement in most Trades and Manufactures, and it is probable, that Præmiums given on that Account to ingenious Artists, would soon be re-paid an hundred Fold to the Public. No Colour is so much wore in *Italy*, *Spain*, and *Portugal* as Black; but our black Cloth is neither so lasting, nor of so good a Dye as the *Dutch*, which is the Reason of their engrossing the Profit of that Trade; this is so true, that I have known *English* Merchants abroad wear black Cloth of *Holland* themselves, and sell and recommend it as better than that of their own Country. It is commonly said the Water of *Leyden* hath a peculiar Property for colouring Black, but it hath been also said and passed current, that good Glasses may be made no where but at *Venice*, and there only in the little Island of *Murano*: which was attributed to some peculiar Property in the Air; and we may possibly find other Opinions of that Sort to be as groundless, should the Legislature think it worth while to propose Præmiums in the foregoing, or in the like Cases of general Benefit to the Public; but I remember to have seen, about seven Years ago, a Man pointed at in a Coffee-House, who (they said) had first introduced the right scarlet Dye among us, by which the Nation in general, as well as many private Persons, have

since

been great Gainers though he was himself a Beggar, who, if this be true, deserved an honourable Maintenance from the Public.

There are also several Manufactures which we have from abroad, that may be carried on to as great Perfection here as elsewhere. If it be considered that more fine Linen is wore in *Great-Britain* than in any other Country of Europe, it will be difficult to assign a Reason why Paper may not be made here as good, and in the same Quantity, as in *Holland*, or *France*, or *Genoa*. This is a Manufacture of great Consumption, and would save much to the Public. The like may be said of Tapestry, Lace, and other Manufactures, which if set on Foot in cheap Parts of the Country, would employ many Hands, and save Money to the Nation, as well as bring it from abroad. Projects for improving old Manufactures, or setting up new ones, should not be despised in a trading Country, but the making them Pretences for Stockjobbing hath been a fatal Imposition.

As Industry dependeth upon Trade, and this, as well as the public Security, upon our Navigation, it concerneth the Legislature to provide, that the Number of our Sailors do not decrease, to which it would very much conduce, if a Law were made prohibiting the Payment of Sailors in foreign Parts; for it is usual with those on board Merchant-Men as soon as they set foot on Shore to receive their Pay, which is soon spent in riotous Living; and when they have emptied their Pockets, the Temptation of a Pistole present Money, never faileth to draw them into any foreign Service. To this (if I may credit the Information I have had from some English Factors abroad) it is chiefly owing, that the *Venetians*, *Spaniards*, and others, have so many English on board their Ships; some Merchants indeed and Masters of Vessels

Veſſels may make a Profit in defrauding thoſe poor Wretches when they pay them in ſtrange Coin (which I have been aſſured often amounts to twelve Pence in the Crown) as well as in ridding themſelves of the Charge of keeping them when they ſell their Ships, or ſtay long in Port, but the Public loſe both the Money and the Men; who, if their Arrears were to be cleared at home, would be ſure to return, and ſpend them in their own Country: it is a Shame this Abuſe ſhould not be remedied.

Frugality of Manners is the Nouriſhment and Strength of Bodies politic. It is that by which they grow and ſubſiſt, until they are corrupted by Luxury; the natural Cauſe of their Decay and Ruin. Of this we have Examples in the *Perſians*, *Lacædemonians*, and *Romans*: not to mention many later Governments which have ſprung up, continued a while, and then periſhed by the ſame natural Cauſes. But theſe are, it ſeems, of no uſe to us; and, in ſpight of them, we are in a fair Way of becoming ourſelves, another uſeleſs Example to future Ages.

Men are apt to meaſure national Proſperity by Riches, it would be righter to meaſure it by the Uſe that is made of them. Where they promote an honeſt Commerce among Men, and are Motives to Induſtry and Virtue, they are without doubt of great Advantage; but where they are made (as too often happens) an Inſtrument to Luxury, they enervate and diſpirit the braveſt People. So juſt is that Remark of *Machiavel*, that there is no Truth in the common Saying, Money is the Nerves of War; and though we may ſubſiſt tolerably for a Time among corrupt Neighbours, yet if ever we have to do with a hardy, temperate, religious Sort of Men, we ſhall find to our Coſt, that all our Riches are but a poor Exchange

change for that Simplicity of Manners which we deſpiſe in our Anceſtors. This ſole Advantage hath been the main Support of all the Republics that have made a Figure in the World; and perhaps it might be no ill Policy in a Kingdom to form itſelf upon the Manners of a Republic.

Simplicity of Manners may be more eaſily preſerved in a Republic than a Monarchy; but if once loſt, may be ſooner recovered in a Monarchy, the Example of a Court being of great Efficacy, either to reform or to corrupt a People; that alone were ſufficient to diſcountenance the wearing of Gold or Silver, either in Cloaths or Equipage, and if the ſame were prohibited by Law, the ſaving ſo much Bullion would be the ſmalleſt Benefit of ſuch an Inſtitution; there being nothing more apt to debaſe the Virtue and good Senſe of our Gentry of both Sexes, than the trifling Vanity of Apparel, which we have learned from *France*, and which hath had ſuch viſible ill Conſequences on the Genius of that People. Wiſer Nations have made it their Care to ſhut out this Folly by ſevere Laws and Penalties, and its ſpreading among us can forbode no good, if there be any Truth in the Obſervation of one of the Ancients, that the direct Way to ruin a Man is to dreſs him up in fine Cloaths.

It cannot be denied that Luxury of Dreſs giveth a light Behaviour to our Women, which may paſs for a ſmall Offence, becauſe it is a common one, but is in truth the Source of great Corruptions. For this very Offence the Prophet *Iſaiah* denounced a ſevere Judgment againſt the Ladies of his Time. I ſhall give the Paſſage at length; 'moreover, the LORD ſaith, becauſe the Daughters of '*Zion* are haughty, and walk with ſtretched forth 'Necks and wanton Eyes, walking and mincing 'as they go, and making a Tinkling with their 'Feet;

'Feet; therefore the LORD will ſmite with 'a Scab the Crown of the Head of the Daugh-'ters of *Zion*, and the LORD will diſcover 'their ſecret Parts. In that Day the LORD will 'take away the Bravery of their tinkling Orna-'naments about their Feet, and their Cauls and 'their round Tires like the Moon, the Chains, 'and the Bracelets, and the Mufflers, the Bon-'nets, and the Ornaments of the Legs, and the 'Head-bands, and the Tablets, and the Ear-rings, 'the Rings and Noſe-jewels, the changeable Suits 'of Apparel, and the Mantles, and the Wimples, 'and the criſping Pins, the Glaſſes, and the fine 'Linen, and the Hoods and the Vails. And it 'ſhall come to paſs that inſtead of a ſweet Smell 'there ſhall be a Stink; and inſtead of a Girdle a 'Rent; and inſtead of well ſet Hair, baldneſs; 'and inſtead of a Stomacher, a Girding of Sack-'cloth; and Burning inſtead of Beauty:' The Scab, the Stench, and the Burning are terrible peſtilential Symptoms, and our Ladies would do well to conſider, they may chance to reſemble thoſe of *Zion*, in their Puniſhment as well as their Offence.

But Dreſs is not the only Thing to be reformed, ſumptuary Laws are uſeful in many other Points. In former Times the natural Plainneſs and good Senſe of the *Engliſh* made them leſs neceſſary. But ever ſince the luxurious Reign of King *Charles* the ſecond, we have been doing Violence to our Natures, and are by this Time ſo much altered for the worſe, that it is to be feared, the very ſame Diſpoſitions that make them neceſſary, will for ever hinder them from being enacted or put in Execution.

A private Family in difficult Circumſtances, all Men agree, ought to melt down their Plate, walk on Foot, retrench the Number of their Servants, wear

wear neither Jewels nor rich Cloaths, and deny themſelves expenſive Diverſions; and why not the Public? had any Thing like this been done, our Taxes had been leſs, or which is the ſame Thing, we ſhould have felt them leſs. But it is very remarkable, that Luxury was never at ſo great a Height, nor ſpread ſo generally through the Nation, as during the Expence of the late Wars, and the heavy Debt that ſtill lyeth upon us.

This Vice draweth after it a Train of Evils which cruelly infeſt the Public; Faction, Ambition, Envy, Avarice, and that of the worſt kind, being much more hurtful in its Conſequences, though not ſo infamous as Penury. It was the great Art of Cardinal *Richelieu*, by encouraging Luxury and Expence to impoveriſh the *French* Nobility, and render them altogether dependent on the Crown, which hath been ſince very ſucceſsfully effected. Theſe and many more Conſiderations ſhew the Neceſſity there is for ſumptuary Laws, nor can any Thing be ſaid againſt them in this Iſland, which might not with equal Force be objected in other Countries, which have nevertheleſs judged the public Benefit of ſuch Inſtitutions, to be of far greater Importance than the ſhort Sufferings of a few, who ſubſiſt by the Luxury of others.

It is evident, that old Taxes may be better born, as well as new ones raiſed by ſumptuary Laws judiciouſly framed, not to damage our Trade, but retrench our Luxury. It is evident, that for want of theſe, Luxury (which like the other Faſhions, never faileth to deſcend) hath infected all Ranks of People, and that this enableth the *Dutch* and *French* to underſell us, to the great Prejudice of our Traffic. We cannot but know that in our preſent Circumſtances, it ſhould be our Care, as it is our Intereſt, to make Poverty tolerable; in ſhort,

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we have the Experience of many Ages to convince us, that a corrupt luxurious People must of themselves fall into Slavery, although no Attempt be made upon them. These and the like obvious Reflections should, one would think, have forced any People in their Senses upon frugal Measures.

But we are doomed to be undone. Neither the plain Reason of the Thing, nor the Experience of past Ages, nor the Examples we have before our Eyes, can restrain us from imitating, not to say surpassing, the most corrupt and ruined People, in those very Points of Luxury that ruined them. Our Gaming, our Operas, our Masquerades, are, in spight of our Debts and Poverty, become the Wonder of our Neighbours. If there be any Man so void of all Thought and common Sense, as not to see where this must end, let him but compare what *Venice* was at the League of *Cambray*, with what it is at present, and he will be convinced, how truly those fashionable Pastimes are calculated to depress and ruin a Nation.

But neither *Venice* nor *Paris*, nor any other Town in any Part of the World, ever knew such an expensive ruinous Folly as our Masquerade. This alone is sufficient to inflame and satisfy the several Appetites for Gaming, Dressing, Intriguing, luxurious Eating and Drinking. It is a most skillful Abridgment, the very Quintessence, the abstract of all those senseless Vanities, that have ever been the Ruin of Fools and Detestation of wise Men. And all this under the Notion of an elegant Entertainment, hath been admitted among us; though it be in truth a Contagion of the worst Kind. The Plague, dreadful as it is, is an Evil of short duration; Cities have often recovered and flourished after it; but when was it known that a People broken and corrupt by Luxury recovered themselves? not to say, that general Corruption

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of Manners never faileth to draw after it ſome heavy Judgment of War, Famine, or Peſtilence. Of this we have a freſh Inſtance in one of the moſt debauched Towns of Europe *, and no Body knows how ſoon it may be our own Caſe. This elegant Entertainment is indeed ſuſpended for the preſent, but there remains ſo ſtrong a Propenſion towards it, that, if the Wiſdom of the Legiſlature does not interpoſe, it will ſoon return with the additional Temptation of having been forbid for a Time. It were ſtupid and barbarous to declaim againſt keeping up the Spirit of the People by proper Diverſions, but then they ſhould be proper, ſuch as poliſh and improve their Minds, or increaſe the Strength and Activity of their Bodies; none of which Ends are anſwered by the Maſquerade, no more than by thoſe *French* and *Italian* Follies, which, to our Shame, are imported and encouraged at a Time, when the Nation ought to be too grave for ſuch Trifles.

It is not to be believed, what Influence public Diverſions have on the Spirit and Manners of a People. The *Greeks* wiſely ſaw this, and made a very ſerious Affair of their public Sports. For the ſame Reaſon, it will perhaps ſeem worthy the Care of our Legiſlature, to regulate the public Diverſions, by an abſolute Prohibition of thoſe which have a direct Tendency to corrupt our Morals, as well as by a Reformation of the Drama; which, when rightly managed, is ſuch a noble Entertainment, and gave thoſe fine Leſſons of Morality and good Senſe to the *Athenians* of old, and to our Britiſh Gentry above a Century ago; but for theſe laſt ninety Years, hath entertained us, for the moſt part, with ſuch wretched Things as ſpoil, inſtead of improving the Taſte and Manners of the Audience. Thoſe who are attentive to ſuch Propoſitions only, as may fill their Pockets, will

* *Marſeilles.* probably

probably slight these Things as Trifles below the Care of the Legislature. But I am sure, all honest thinking Men must lament to see their Country run headlong into all those luxurious Follies, which, it is evident, have been fatal to other Nations, and will undoubtedly prove fatal to us also, if a timely Stop be not put to them.

Public Spirit, that glorious Principle of all that is great and good, is so far from being cherished or encouraged, that it is become ridiculous in this enlightened Age, which is taught to laugh at every Thing that is serious as well as sacred. The same atheistical narrow Spirit, centring all our Cares upon private Interest, and contracting all our Hopes within the Enjoyment of this present Life, equally produceth a Neglect of what we owe to God and our Country. *Tully* hath long since observed, "that it is impossible for those, who have "no Belief of the Immortality of the Soul or a "future State of Rewards and Punishments, to sa-"crifice their particular Interests and Passions to the "public Good, or have a generous Concern for "Posterity," and our own Experience confirmeth the Truth of this Observation.

In order therefore to recover a Sense of public Spirit, it is to be wished that Men were first affected with a true Sense of Religion; *pro aris & focis*, having ever been the great Motive to Courage and Perseverance in a public Cause.

It would likewise be a very useful Policy, and warranted by the Example of the wisest Governments, to make the natural love of Fame and Reputation subservient to promoting that noble Principle. Triumphal Arches, Columns, Statues, Inscriptions, and the like Monuments of public Services, have in former Times been found great Incentives to Virtue and Magnanimity, and would probably have the same Effects on *English Men* which they

they have had on *Greeks* and *Romans*. And perhaps, a Pillar of Infamy would be found a proper and exemplary Punishment in Cases of signal public Villany, where the Loss of Fortune, Liberty, or Life, are not proportioned to the Crime; or, where the Skill of the Offender, or the Nature of his Offence, may skreen him from the Letter of the Law.

Several of these are to be seen at *Genoa*, *Milan*, and other Towns of *Italy*, where it is the Custom to demolish the House of a Citizen, who hath conspired the Ruin of his Country, or been guilty of any enormous Crime towards the Public, and in place thereof to erect a Monument of the Crime, and Criminal described, in the blackest manner. We have nothing of this Sort, that I know, but that which is commonly called the Monument, which in the last Age was erected for an Affair no way more atrocious than the modern unexampled Attempt * of Men easy in their Fortunes, and unprovoked by Hardships of any sort, in cool Blood, and with open Eyes to ruin their native Country. This Fact will never be forgotten, and it were to be wished that with it the public Detestation thereof may be transmitted to Posterity, which would in some Measure vindicate the Honour of the present, and be a useful Lesson to future Ages.

Those noble Arts of Architecture, Sculpture, and Painting, do not only adorn the Public, but have also an Influence on the Minds and Manners of Men, filling them with great Ideas, and spiriting them up to an Emulation of worthy Actions. For this Cause they were cultivated and encouraged by the *Greek* Cities, who vied with each other in building and adorning their Temples, Theatres, Porticos, and the like public Works, at the same Time

* The *South-Sea* Project.

Time that they discouraged private Luxury; the very Reverse of our Conduct.

To propose the building a Parliament House, Courts of Justice, royal Palace, and other public Edifices, suitable to the Dignity of the Nation, and adorning them with Paintings and Statues, which may transmit memorable Things and Persons to Posterity, would probably be laughed at as a vain Affair, of great Expence, and little use to the Public; and it must be owned, we have reduced ourselves to such Straits, that any Proposition of Expence suiteth ill with our present Circumstances. But how proper soever this Proposal may be for the Times, yet it comes so properly into a Discourse of public Spirit, that I could not but say something of it. And at another Time it will not seem unreasonable, if we consider that it is no more than the wisest Nations have done before us, that it would spirit up new Arts, employ many Hands, keep the Money circulating at home, and lastly, that it would be a notable Instance of public Spirit, as well as a Motive to it.

The same noble Principle may be also encouraged by erecting an Academy of ingenious Men, whose Employment it would be to compile the History of *Great-Britain*, to make Discourses proper to inspire Men with a Zeal for the Public, and celebrate the Memory of those who have been Ornaments to the Nation, or done it eminent Service. Not to mention that this would improve our Language, and amuse some busy Spirits of the Age; which perhaps, would be no ill Policy.

This is not without Example; for to say nothing of the *French* Academy, which is prostituted to meaner Purposes, it hath been the Custom of the *Venetian* Senate, to appoint one of their Order to continue the History of the Republic. This was introduced in the flourishing State of that People, and

and is ſtill in Force. We fall ſhort of other Nations in the Number of good Hiſtorians, though no Nation in Chriſtendom hath produced greater Events, or more worthy to be recorded. The *Athenian* Senate appointed Orators to commemorate annually, thoſe who died in Defence of their Country, which Solemnity was performed at the Monuments erected in Honour of them by the Public; and the Panegyrics, compoſed by *Iſocrates* and *Pericles*, as well as many Paſſages in *Tully*, inform us with what Pleaſure the ancient Orators uſed to expatiate in Praiſe of their Country.

Concord and Union among ourſelves is rather to be hoped for, as an effect of public Spirit, than propoſed as a Means to promote it. Candid, generous Men, who are true Lovers of their Country, can never be Enemies to one half of their Countrymen, or carry their Reſentments ſo far as to ruin the Public for the Sake of a Party. Now I have fallen upon the mention of our Parties, I ſhall beg leave to inſert a Remark or two, for the Service both of Whig and Tory, without entering into their reſpective Merits. Firſt, it is impoſſible for either Party to ruin the other, without involving themſelves and their Poſterity in the ſame Ruin. Secondly, it is very feaſible for either Party to get the better of the other, if they could firſt get the better of themſelves; and inſtead of indulging the little womaniſh Paſſions of Obſtinacy, Reſentment, and Revenge, ſteadily promote the true Intereſt of their Country, in thoſe great clear Points of Piety, Induſtry, Sobriety of Manners, and an honeſt Regard for Poſterity; which, all Men of Senſe agree, are eſſential to public Happineſs. There would be ſomething ſo great and good in this Conduct, as muſt neceſſarily overbear all Calumny and Oppoſition. But that Men ſhould act reaſonably, is rather to be wiſhed than hoped.

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I am well aware, that to talk of public Spirit, and the Means of retrieving it, must to narrow sordid Minds be matter of Jest and Ridicule, how conformable soever it be to right Reason, and the Maxims of Antiquity. Though one would think, the most selfish Men might see it was their Interest to encourage a Spirit in others, by which they, to be sure, must be Gainers. Yet such is the Corruption and Folly of the present Age, that a public Spirit is treated like Ignorance of the World, and want of Sense; and all the Respect is paid to cunning Men, who bend and wrest the Public Interest to their own private Ends, that in other Times hath been thought due to those who were generous enough to sacrifice their private Interest to that of their Country.

Such Practices and such Maxims as these must necessarily ruin a State. But if the contrary should prevail, we may hope to see Men in Power prefer the public Wealth, and Security to their own, and Men of Money make free Gifts, or lend it without Interest to their Country. This, how strange and incredible soever it may seem to us, hath been often done in other States. And the natural *English* Temper considered, together with the Force of Example, no one can tell how far a Proposal for a free Gift may go among the moneyed Men, when set on Foot by the Legislature, and encouraged by the Example of two or three Men of Figure, who have the Spirit to do a generous Thing, and the Understanding to see it is every private Man's Interest to support that of the Public.

If they who have their Fortunes in Money should make a voluntary Gift, the Public would be eased, and at the same Time maintain it's Credit. Nor is a generous Love of their Country the only Motive that should induce them to this. Common Equity,

Equity requires, that all Subjects ſhould equally ſhare the public Burthen. And common Senſe ſhews, that thoſe who are foremoſt in the Danger, ſhould not be the moſt backward in contributing to prevent it.

Before I leave this Subject, I cannot but take Notice of that moſt infamous Practice of Bribery, than which nothing can be more oppoſite to public Spirit, ſince every one who takes a Bribe plainly owns, that he prefers his private Intereſt to that of his Country. This Corruption is become a national Crime, having infected the loweſt as well as the higheſt among us, and is ſo general and notorious, that, as it cannot be matched in former Ages, ſo it is to be hoped it will not be imitated by Poſterity.

This calls to mind another national Guilt, which we poſſeſs in a very eminent Degree; there being no Nation under the Sun, where ſolemn Perjury is ſo common, or where there are ſuch Temptations to it. The making Men ſwear ſo often in their own Caſes, and where they have an Intereſt to conceal the Truth, hath gradually wore off that awful Reſpect which was once thought due to an Appeal to Almighty God; inſomuch, that Men now a Days break their Faſt and a Cuſtom-Houſe Oath with the ſame Peace of Mind. It is a Policy peculiar to us, the obliging Men to perjure or betray themſelves, and hath had no one good Effect, but many very ill ones. Sure I am, that other Nations, without the hundredth Part of our Swearing, contrive to do their Buſineſs, at leaſt as well as we do. And perhaps our Legiſlature will think it proper to follow their Example. For whatever Meaſures are taken, ſo long as we lie under ſuch a Load of Guilt, as national Perjury and national Bribery, it is impoſſible we can proſper.

This poor Nation hath ſorely ſmarted of late, and to eaſe the preſent Smart, a ſuddain Remedy (as is uſual in ſuch Caſes) hath been thought of. But we muſt beware not to miſtake an Anodyne for a Cure. Where the Vitals are touched, and the whole Maſs of Humours vitiated, it is not enough to eaſe the Part pained, we muſt look further, and apply general Correctives; otherwiſe the ill Humour may ſoon ſhew itſelf in ſome other Part.

The *South-Sea* Affair, how ſenſible ſoever, is not the original Evil, or the great Source of our Misfortunes, it is but the natural Effect of thoſe Principles, which for many Years have been propagated with great Induſtry. And as a ſharp Diſtemper, by reclaiming a Man from Intemperance, may prolong his Life, ſo it is not impoſſible but this public Calamity that lies ſo heavy on the Nation may prevent it's Ruin. It would certainly prove the greateſt of Bleſſings, if it ſhould make all honeſt Men of one Party; if it ſhould put Religion and Virtue in Countenance, reſtore a Senſe of public Spirit, and convince Men it is a dangerous Folly to purſue private Aims in Oppoſition to the Good of their Country, if it ſhould turn our Thoughts from Couſenage and Stock-jobbing, to Induſtry and frugal Methods of Life; in fine, if it ſhould revive and inflame that native Spark of Britiſh Worth and Honour, which hath too long lain ſmothered and oppreſſed.

With this View I have, among ſo many Projects for remedying the ill State of our Affairs in a particular Inſtance, ventured to publiſh the foregoing general Hints, which as they have been thrown together from a Zeal for the public Good, ſo I heartily wiſh they may be regarded neither more nor leſs, than as they are fitted to promote that End.

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Though it must be owned, that little can be hoped if we consider the corrupt degenerate Age we live in. I know it is an old Folly to make peevish Complaints of the Times, and charge the common Failures of human Nature on a particular Age. One may nevertheless venture to affirm, that the present hath brought forth new and portentous Villanies, not to be paralleled in our own or any other History. We have been long preparing for some great Catastrophe. Vice and Villainy have by degrees grown reputable among us; our Infidels have passed for fine Gentlemen, and our venal Traitors for Men of Sense, who knew the World. We have made a Jest of public Spirit, and cancelled all Respect for whatever our Laws and Religion repute sacred. The old *English* Modesty is quite worn off, and instead of blushing for our Crimes, we are ashamed only of Piety and Virtue. In short, other Nations have been wicked, but we are the first who have been wicked upon Principle.

The Truth is, our Symptoms are so bad, that notwithstanding all the Care and Vigilance of the Legislature, it is to be feared the final Period of our State approaches. Strong Constitutions, whether politic or natural, do not feel light Disorders. But, when they are sensibly affected, the Distemper is for the most part violent and of an ill Prognostic. Free Governments like our own were planted by the *Goths* in most Parts of Europe; and though we all know what they are come to, yet we seem disposed rather to follow their Example, than to profit by it.

Whether it be in the Order of Things, that civil States, should have, like natural Products, their several Periods of Growth, Perfection, and Decay; or whether it be an Effect, as seems more probable, of human Folly, that as Industry

produces Wealth, ſo Wealth ſhould produce Vice, and Vice Ruin.

God grant the Time be not near, when Men ſhall ſay, 'this Iſland was once inhabited by a religious, brave, ſincere People, of plain uncorrupt Manners, reſpecting inbred Worth rather than Titles and Appearances, Aſſertors of Liberty, Lovers of their Country, jealous of their own Rights, and unwilling to infringe the Rights of others; Improvers of Learning and uſeful Arts, Enemies to Luxury, tender of other Men's Lives, and prodigal of their own; inferior in nothing to the old *Greeks* or *Romans*, and ſuperior to each of thoſe People in the Perfections of the other. Such were our Anceſtors during their Riſe and Greatneſs; but they degenerated, grew ſervile Flatterers of Men in Power, adopted Epicurean Notions, became venal, corrupt, injurious, which drew upon them the Hatred of God and Man, and occaſioned their final Ruin.'

A DISCOURSE

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DISCOURSE

ADDRESSED TO

MAGISTRATES

AND

MEN in AUTHORITY.

OCCASIONED

By the enormous Licence, and Irreligion of the Times.

GALLIO *cared for none of those Things*,
Acts, Ch. xviii. Ver. 17.

First Printed A. D. MDCCXXXVI.

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DISCOURSE

ADDRESSED TO

MAGISTRATES, &c.

THE Pretenſions and Diſcourſe of Men, throughout theſe Kingdoms, would, at firſt View, lead one to think the Inhabitants were all Politicians; and yet, perhaps, political Wiſdom hath in no Age, or Country, been more talked of, and leſs underſtood. Licence is taken for the End of Government, and popular Humour for its Origin. No Reverence for the Laws, no Attachment to the Conſtitution, little Attention to Matters of Conſequence, and great Altercation upon Trifles, ſuch idle Projects about Religion and Government, as if the Public had both to chuſe, a general Contempt of all Authority, divine and human, an Indifference about the prevailing Opinions, whether they tend to produce Order or Diſorder, to promote the Empire of God or the Devil: Theſe are the Symptoms that ſtrongly mark the preſent Age; and this, could never have been the Caſe, if a Neglect of Religion had not made Way for it.

When the *Jews* accuſed *Paul* upon religious Matters and Points of their Law, before *Gallio*, the *Roman* Magiſtrate; it is ſaid, that GALLIO *cared for none of thoſe Things*. And, it is to be feared, there are not a few Magiſtrates in this Chriſtian Country who think with the ſame Indifference on the Subject of Religion. Herein, nevertheleſs, they judge amiſs, and are much wanting to their Duty. For, although it be admitted, that the Magiſtrate's peculiar Object, is the temporal Welfare of the State; yet, this will by no Means exclude a proper Care about the prevailing Notions and Opinions of Religion, which influence the Lives and Actions of Men, and have therefore a mighty Effect on the Public. Men's Behaviour is the Conſequence of their Principles. Hence it follows, that in Order to make a State thrive and flouriſh, Care muſt be taken, that good Principles be propagated in the Minds of thoſe who compoſe it.

It would be vain, to depend on the outward Form, the Conſtitution, and Structure of a State; while the Majority are ever governed by their inward Ways of thinking, which at Times will break out and ſhew themſelves paramount to all Laws and Inſtitutions whatſoever. It muſt be great Folly therefore to overlook Notions, as Matters of ſmall Moment to the State; while Experience ſhews there is nothing more important; and that a prevailing Diſorder in the Principles and Opinions of its Members, is ever dangerous to Society, and capable of producing the greateſt public Evils.

Man is an Animal, formidable both from his Paſſions and his Reaſon; his Paſſions often urging him to great Evils, and his Reaſon furniſhing Means to atchieve them. To tame this Animal, and make him amenable to Order, to inure him

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to a Senſe of Juſtice and Virtue, to with-hold him from ill Courſes by Fear, and encourage him in his Duty by Hopes; in ſhort, to faſhion and model him for Society, hath been the Aim of civil and religious Inſtitutions, and in all Times, the Endeavour of good and wiſe Men. The apteſt Method for attaining this End, hath been always judged a proper Education.

If Mens Actions are an Effect of their Principles, that is, of their Notions, their Belief, their Perſuaſions; it muſt be admitted, that Principles early ſown in the Mind, are the Seeds which produce Fruit and Harveſt in the ripe State of Manhood. How lightly ſoever ſome Men may ſpeak of Notions; yet, ſo long as the Soul governs the Body, Men's Notions muſt influence their Actions, more or leſs, as they are ſtronger or weaker; and to Good or Evil, as they are better or worſe.

Our Notions and Opinions, are a conſtant Check on our Appetites, and Balance to our Paſſions; and, although they may not in every Inſtance controll and rule, yet they will never fail, ſtrongly to affect both the one and the other. What is it that bridles the impetuous Deſires of Men? That reſtrains them when they are driven by the moſt violent Paſſions? In a Word, what is it that renders this World habitable, but the prevailing Notions of Order, Virtue, Duty and Providence? Some, perhaps, may imagine, that the Eye of the Magiſtrate alone, is ſufficient to keep Mankind in Awe. But, if every Man's Heart was ſet to do all the Miſchief his Appetite ſhould prompt him to, as often as Opportunity and Secrecy preſented themſelves, there could be no Living in the World.

And although too many of thoſe intruſted with civil Power, in theſe our Days, may be ſaid with GALLIO, to *care for none of thoſe Things*; and

many more who would paſs for Men of Judgement and Knowledge, may look on Notions early imbibed, before their Grounds and Reaſons are apprehended or underſtood, to be but mere Prejudices; yet this will detract nothing from their Truth and Uſefulneſs. To place this Matter in a due Light, I propoſe to ſhew, that a Syſtem of ſalutary Notions, is abſolutely neceſſary to the Support of every civil Conſtitution. I ſhall enforce this Point, by the Teſtimony of thoſe who are eſteemed the wiſeſt Men; and, I ſhall make ſome Remarks on the modern prevailing Spirit, and the Tendency of the Maxims of our Times.

Order is neceſſary, not only to the Well-Being, but to the very Being of a State. Now, Order and Regularity in the Actions of Men, is not an Effect of Appetite or Paſſion, but of Judgement; and the Judgement is governed by Notions or Opinions. There muſt therefore, of Neceſſity, in every State, be a certain Syſtem of ſalutary Notions, a prevailing Set of Opinions, acquired either by private Reaſon and Reflection, or taught and inſtilled by the general Reaſon of the Public, that is, by the Law of the Land. True it is, that where Men either cannot, or will not uſe their own Reaſon, think and examine for themſelves; in ſuch Caſe, the Notions taught or inſtilled into their Minds are embraced rather by the Memory, than the Judgement. Nor will it be any Objection to ſay, that theſe are Prejudices; inaſmuch, as they are therefore, neither the leſs uſeful, nor the leſs true, although their Proofs may not be underſtood by all Men.

Prejudices are Notions, or Opinions, which the Mind entertains without knowing the Grounds and Reaſons of them, and which are aſſented to without Examination. The firſt Notions which take Poſſeſſion of the Minds of Men, with regard

to

to Duties ſocial, moral, and civil, may therefore be juſtly ſtyled Prejudices. The Mind of a young Creature cannot remain empty; if you do not put into it that which is good, it will be ſure to receive that which is bad.

Do what you can, there will ſtill be a Bias from Education; and if ſo, is it not better this Bias ſhould lie towards Things laudable and uſeful to Society? This Bias ſtill operates, although it may not always prevail. The Notions firſt inſtilled, have the earlieſt Influence, take the deepeſt Root, and generally are found to give a Colour and Complexion to the ſubſequent Lives of Men, inaſmuch as they are in Truth, the great Source of human Actions. It is not Gold, or Honour, or Power, that move Men to act, but the Opinions they entertain of thoſe Things. Hence it follows, that if a Magiſtrate ſhould ſay, no Matter what Notions Men embrace, I will take Heed to their Actions; therein he ſhews his Weakneſs; for, ſuch as are Men's Notions, ſuch will be their Deeds.

For a Man to do, as he would be done by; to love his Neighbour as himſelf; to honour his Superiors; to believe that God ſcans all his Actions, and will reward or puniſh them; and to think, that he who is guilty of Falſhood, or Injuſtice, hurts himſelf more than any one elſe: Are not theſe ſuch Notions, and Principles, as every wiſe Governor, or Legiſlator, would covet above all Things, to have firmly rooted in the Mind of every Individual under his Care? This is allowed, even by the Enemies of Religion, who would fain have it thought the Off-ſpring of State Policy, honouring its Uſefulneſs at the ſame Time that they diſparage its Truth. What, therefore, cannot be acquired by every Man's Reaſoning, muſt be introduced by Precept, and riveted by Cuſtom;

Cuſtom; that is to ſay, the Bulk of Mankind muſt in all civilized Societies, have their Minds by timely Inſtruction, well ſeaſoned and furniſhed with proper Notions, which, although the Grounds or Proofs thereof be unknown to them, will nevertheleſs influence their Conduct, and ſo far render them uſeful Members of the State. But, if you ſtrip Men of theſe their Notions, or, if you will, Prejudices, with Regard to Modeſty, Decency, Juſtice, Charity, and the like; you will ſoon find them ſo many Monſters, utterly unfit for human Society.

I deſire it may be conſidered, that moſt Men want Leiſure, Opportunity, or Faculties, to derive Concluſions from their Principles, and eſtabliſh Morality on a Foundation of human Science. True it is, (as St. *Paul* obſerves) that *The inviſible Things of God from the Creation of the World, are clearly ſeen.* * And from thence the Duties of natural Religion may be diſcovered. But theſe Things are ſeen and diſcovered by thoſe alone who open their Eyes, and look narrowly for them. Now, if you look throughout the World, you ſhall find but few of theſe narrow Inſpectors and Inquirers, very few who make it their Buſineſs to analyſe Opinions and purſue them to their rational Source, to examine whence Truths ſpring, and how they are inferred. In ſhort, you ſhall find all Men full of Opinions, but Knowledge only in a few.

It is impoſſible from the Nature and Circumſtances of human Kind, that the Multitude ſhould be Philoſophers, or that they ſhould know Things in their Cauſes. We ſee every Day, that the Rules, or Concluſions alone, are ſufficient for the Shop-keeper to ſtate his Account, the Sailor to navigate his Ship, or the Carpenter to meaſure his

* ROM. Ch. i. Ver. 20.

his Timber; none of which underſtand the Theory; that is to ſay, the Grounds and Reaſons either of Arithmetic or Geometry. Even ſo in moral, political and religious Matters, it is manifeſt, that the Rules and Opinions early imbibed at the firſt Dawn of Underſtanding, and without the leaſt Glimpſe of Science, may yet produce excellent Effects, and be very uſeful to the World: And that in Fact they are ſo, will be very viſible to every one who ſhall obſerve what paſſeth round about him.

It may not be amiſs to inculcate, that the Difference between Prejudices and other Opinions doth not conſiſt in this; that the former are falſe, and the latter true; but in this, that the former are taken upon Truſt, and the latter acquired by Reaſoning. He, who hath been taught to believe the Immortality of the Soul, may be as right in his Notion, as he who hath reaſoned himſelf into that Opinion. It will then by no Means follow, that becauſe this or that Notion is a Prejudice, it muſt be therefore falſe. The not diſtinguiſhing between Prejudices and Errors, is a prevailing Overſight among our modern Free-Thinkers.

There may be, indeed, certain mere Prejudices or Opinions, which having no Reaſons either aſſigned or aſſignable, to ſupport them, are nevertheleſs entertained by the Mind, becauſe they intruded betimes into it. Such may be ſuppoſed falſe, not becauſe they were early learned, or learned without their Reaſons; but becauſe there are in Truth no Reaſons to be given for them.

Certainly, if a Notion may be concluded falſe, becauſe it was early imbibed, or becauſe it is with moſt Men an Object of Belief rather than of Knowledge, one may by the ſame Reaſoning, conclude ſeveral Propoſitions of *Euclid* to be falſe. A

ſimple

ſimple Apprehenſion of Concluſions as taken in themſelves, without the Deductions of Science, is what falls to the Share of Mankind in general. Religious Awe, the Precepts of Parents and Maſters, the Wiſdom of Legiſlators, and the accumulated Experience of Ages, ſupply the Place of Proofs and Reaſonings with the Vulgar of all Ranks: I would ſay, that Diſcipline, national Conſtitution, and Laws human or divine, are ſo many plain Land Marks, which guide them into the Paths wherein it is preſumed they ought to tread.

From what hath been premiſed, it plainly appears, that in the Bulk of Mankind, there are, and muſt be Prejudices; that is, Opinions taken upon Truſt; or, in other Words, that there are Points of Faith among all Men whatſoever, as well as among Chriſtians.

And, as it is evident, that the unthinking Part of every Age, Sex and Condition among us, muſt neceſſarily receive Notions with the Submiſſion of Faith; ſo it is very reaſonable, that they ſhould ſubmit their Faith to the greateſt Authorities human and divine, the Law and the Goſpel. But, if once all Reverence for theſe be deſtroyed, our Pretenders to moral Knowledge will have no Authority to imbue the Multitude with ſuch Notions as may controll their Appetites. From all which it follows, that the modern Schemes of our Free-Thinkers, who pretend to ſeparate Morality from Religion, how rational ſoever they may ſeem to their Admirers, are, in Truth and Effect, moſt irrational and pernicious to civil Society.

Let any one, who thinks at all, conſider the ſavage State of undiſciplined Men, whoſe Minds are nurtured to no Doctrine, broke by no Inſtruction, governed by no Principle. Let him at the

the ſame Time reflect on a Society of Perſons educated in the Principles of our Church, formed betimes to fear God, to reverence their Superiors, to be grateful to their Benefactors, forgiving to their Enemies, juſt and charitable to all Men; and he will then be able to judge of the Merits of thoſe who are ſo active to weed out the Prejudices of Education.

Among the many wild Notions broached in theſe giddy Times, it muſt be owned, that ſome of our Declaimers againſt Prejudice, have wrought themſelves into a Sort of Eſteem for Savages, as a virtuous and unprejudiced People. In Proof of which, they alledge their being free from many Vices practiſed in civilized Nations. Now, it is very true, among Savages there are few Inſtances to be found of Luxury, Avarice, or Ambition; not that the contrary Virtues take Place, but becauſe the Opportunities and Faculties for ſuch Vices, are wanting. For the ſame Reaſon you do not ſee them in Brutes.

What they eſteem and admire in thoſe Creatures, is not Innocence, but Ignorance; it is not Virtue, but Neceſſity. Give them but the Means of tranſgreſſing, and they know no Bounds. For Example: ſupply the Water-drinking Savage with ſtrong Liquor, and he ſhall be drunk for ſeveral Days and Nights together. Again; we admit an uneducated Savage knows not how to ſupplant a Rival with the refined Treachery of a Courtier; yet, if you put his Foe once in his Power, you ſhall ſoon ſee what a horrible Reliſh and Delight the Monſter hath in Cruelty.

Above all others, religious Notions, or if you will, Prejudices, (ſince this, as hath been already obſerved, detracts nothing from their Truth and Uſefulneſs) have the moſt Influence, they are the ſtrongeſt Curb from Vice, and the moſt effectual

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Spur to worthy Conduct. And indeed, whether we conſider the Reaſon of Things, or the Practice of Men in all Times, we ſhall be ſatisfied, that nothing truly great and good, can enter into the Heart of one attached to no Principles of Religion, who believes no Providence, who neither fears Hell, nor hopes for Heaven.

Puniſhments and Rewards have always had, and always will have the greateſt Weight with Men; and the moſt conſiderable of both Kinds are propoſed by Religion, the Duties whereof fall in with the Views of the civil Magiſtrate; it undeniably follows, that nothing can add more Strength to a good and righteous Government, than Religion. Therefore it mainly concerns Governors to keep an attentive Eye on the Religion of their Subjects. And indeed, it is one Leſſon to Magiſtrate and People, Prince and Subject, *Keep my Commandments and live, and my Law as the Apple of thine Eye.* *

Although it is no Conſequence from what hath been ſaid, that Men ſhould be debarred the free Uſe of Reaſon and Inquiry; yet, ſurely it will follow, that without good Reaſon, a Man ſhould not reject thoſe Notions which have been inſtilled by the Laws and Education of his Country. And even they who think they have ſuch Reaſon, have nevertheleſs no Right of dictating[a] to others. It is true, divine Authority is ſuperior to all human Prejudices, Inſtitutions and Regards whatſoever. And it is wiſe, although at the Riſque of Liberty, or Life, to obey God rather than Man. But our modern

* PROV. Ch. vii. Ver. 3.

[a] Though a Man's private Judgment be a Rule to himſelf, it will not thence follow, that he hath any Right to ſet it up for a Rule to others.

modern Reformers of Prejudice, have nothing to plead[b] of that Kind.

There is no Magiſtrate ſo ignorant as not to know that Power, phyſical Power, reſides in the People; but Authority is from Opinion, which Authority is neceſſary to reſtrain and direct the People's Power, and therefore Religion is the great Stay and Support of a State. Every Religion that inculcates Virtue, and diſcourageth Vice, is ſo far of public Benefit. The Chriſtian Religion doth not only this, but further makes every legal Conſtitution ſacred by commanding our Submiſſion thereto. *Let every Soul be ſubject to the higher Powers*, ſaith St. PAUL, *for the Powers that be, are ordained of God.** And, in Effect, for ſeveral Years paſt, while the Reverence for our Church and Religion, hath been decaying and wearing off from the Minds of Men, it may be obſerved, that Loyalty hath in Proportion loſt Ground; and now the very Word ſeems quite forgotten. Submiſſion for Conſcience, as well as for Wrath, was once reckoned an uſeful Leſſon; but now, with other good Leſſons, is laid aſide as an obſolete Prejudice.

That Prince or Magiſtrate, however great or powerful, who thinks his own Authority ſufficient to make him reſpected and obeyed, lies under a woful Miſtake, and never fails to feel it ſooner or later. Obedience to all civil Power is rooted in the religious Fear of God; it is propagated, preſerved and nouriſhed by Religion. This makes Men obey, not with Eye-Service, but in Sincerity of Heart. Human Regards may reſtrain

[b] No Man can ſay he is obliged in Conſcience, Honour, or Prudence, to inſult the public Wiſdom, or to ridicule the Laws under whoſe Protection he lives.

* ROM. Ch. xiii. Ver. 1.

ſtrain Men from open and penal Offences; but the Fear of God is a Reſtraint from all Degrees of all Crimes, however circumſtanced. Take away this Stay and Prop of Duty, this Root of civil Authority; and all that was ſuſtained by it, or grew from it, ſhall ſoon languiſh. The Authority, the very Being of the Magiſtrate, will prove a poor and precarious Thing.

An inward Senſe of the ſupreme Majeſty of the King of Kings, is the only Thing that can beget and preſerve a true Reſpect for ſubordinate Majeſty in all the Degrees of Power, the firſt Link of Authority being fixed at the Throne of God. But in theſe our Days, that *Majeſtas Imperii*, that Sacredneſs of Character, which rooted in a religious Principle, was the great Guard and Security of the State, is through Want thereof become the public Scorn. And indeed, what Hold can the Prince or Magiſtrate have on the Conſcience of thoſe who have no Conſcience? How can he build on the Principles of ſuch as have no Principles? Or how can he hope for Reſpect where God himſelf is neglected?

It is manifeſt, that no Prince upon Earth can hope to govern well, or even to live eaſy and ſecure, much leſs reſpected by his People, if he do not contribute by his Example and Authority, to keep up in their Minds an awful Senſe of Religion. As for a moral Senſe and moral Fitneſs, or eternal Relations, how inſufficient thoſe Things are for eſtabliſhing general and juſt Notions of Morality, or for keeping Men within due Bounds, is ſo evident from Fact and Experience, that I need not now enter into a particular Diſquiſition about them.*

It

* *See* ALCIPHRON, Dial. III. and IV.

It must be owned, that the Claws of Rapine and Violence, may in some Degree be pared and blunted by the outward Polity of a State. But should we not rather try, if possible, to pull them quite out? The evil Effects of Wickedness may be often redressed by public Justice. But would it not be better to heal the Source, and by an inward Principle, extirpate Wickedness from the Heart, rather than depend altogether on human Laws for preventing or redressing the bad Effects thereof? 'I might (said the *Chinese* Doctor *Confucius*) hear and decide Controversies as well as 'another: but, what I would have, is, that Men 'should be brought to abstain from Controversies, out of an inward Love and Regard for 'each other.' †

Too many in this Age of free Remarks, and Projects, are delighted with republican Schemes, and imagine they might remedy whatever was amiss, and render a People great and happy, merely by a new Plan or Form of Government. This dangerous Way of Thinking and Talking, is grown familiar, through the foolish [c] Freedom of the Times. But alas! Those Men do not seem to have touched either the true Cause or Cure of public Evils. Be the Plan ever so excellent, or the Architects ever so able, yet no Man in his Wits would undertake to build a Palace with mere Mud or Dirt. There must be fit Materials; and without a religious Principle, Men can never be fit Materials for any Society, much less for a Republic. Religion is the Centre which unites, and the Cement which connects the several Parts or

† Scientia Sin. Lib. I. Fol. 12.

[c] Men forget, that Liberty consists in a Mean, or that there is any other Extreme beside Tyranny.

or Members of the political Body. Such it hath been held by all wiſe Men, from the remoteſt Times, down to our ingenious Contemporaries; who, if they are in the Right, it muſt be admitted that all the reſt of the World have been in the Wrong.

From the Knowledge of its being abſolutely neceſſary to the Government of a State, that the Hearts and Minds of the People be inwardly imbued with good Principles, *Plato* * tells, that '*Jupiter*, to preſerve the Race of Men from periſhing, ſent *Mercury*, with Orders to introduce 'Modeſty and Juſtice among them, as the firmeſt 'Ties of human Society; and without which, 'it could not ſubſiſt.' And elſewhere, the ſame Author gives it plainly as his Senſe, that † 'Concerning thoſe great Duties which Men's Appetites and Paſſions render difficult, it ſhould 'ſeem rather the Work of God to provide, than 'of human Legiſlators, if it were poſſible to 'hope for a Syſtem of Laws framed and promulgated by God himſelf.' You ſee how agreeable the *Moſaic* and Chriſtian Inſtitutions are to the Wiſhes of the wiſeſt Heathen.

Moſes, indeed, doth not inſiſt on a future State, the common Baſis of all political Inſtitutions. Nor do other Lawgivers make a particular mention of all Things neceſſary, but ſuppoſe ſome Things as generally known or believed. The Belief of a future State, (which it is manifeſt the *Jews* were poſſeſſed of, long before the coming of CHRIST) ſeems to have obtained among the *Hebrews* from primæval Tradition; which might render it unneceſſary for *Moſes* to inſiſt on that Article. But the *Sadducees* and *Epicureans* had, in Progreſs of Time, gone ſo far towards rooting out this

* In PROTAGORA.

† De legibus, Lib. VIII.

this ancient and original Sentiment, that it was in Danger of being loſt, had it not been taught and promulgated in a new Light by our bleſſed SAVIOUR.

But many among us, who would paſs for Aſſertors of Truth and Liberty, are accuſtomed to rail at this, and all other eſtabliſhed Opinions, as Prejudices which People are taught whether they will or no, and before they are able to diſtinguiſh whether they are right or wrong. Theſe Lovers of Truth would do well to conſider, that in political, moral and religious Matters, the Opinions of the Vulgar, whether they go in Coaches, or walk on Foot, are for the moſt Part Prejudices; and are ſo like to be whatever Side of the Queſtion they embrace; whether they follow the old Maxims of the Religion of their Country, or the modern Inſtructions of their new Maſters. I have already obſerved, that a Point's being uſeful, and inculcated betimes, can be no Argument of its Falſhood, even although it ſhould be a Prejudice; far otherwiſe, Utility and Truth are not to be divided; the general Good of Mankind, being the Rule or Meaſure of moral Truth.*

I ſhall now add, that it is to be apprehended, many of thoſe who are the moſt forward to baniſh Prejudices, would be the firſt to feel the Want of them. It is even pitiful to think what would become of certain modern Declaimers on that Article, were Prejudice really ſet aſide, and were all Men to be weighed in the exact Scale of Merit, and conſidered in Proportion only to their intrinſic Worth. Some Prejudices are grounded in Truth, Reaſon and Nature. Such are the Reſpects which are paid to Knowledge, Learning, Age, Honeſty and Courage, in all civilized Countries. Others are purely the Effect of particular Conſtitutions; ſuch are the Reſpects, Rights and Prehe-

* *See* ALCIPHRON, Dial. I. Sect. 16.

preheminences aſcribed to ſome Men by their Fellow-Subjects, on Account of their Birth and Quality; which, in the great Empires of *Turkey* and *China*, paſs for nothing; and will paſs for nothing elſewhere, as ſoon as Men have got rid of their Prejudices, and learned to deſpiſe the Conſtitutions of their Country. It may behove thoſe who are concerned, to reflect on this betimes.

GOD, comprehending within himſelf, the Beginning, End and Middle of all Things and Times, exerts his Energy throughout the whole Creation. He never ceaſeth to influence by Inſtinct, by the Light of Nature, by his declared Will. And it is the Duty of Magiſtrates and Lawgivers, to cultivate and encourage thoſe divine Impreſſions in the Minds of all Men under their Care. We are not to think, it is the Work of God, and therefore not to be ſeconded by human Care. Far otherwiſe, for that very reaſon it claims our utmoſt Care and Diligence, it being the indiſpenſible Duty of all good Men, throughout the whole Courſe of their Lives, to co-operate with the Deſigns of Providence. In Religion, as in Nature, God doth ſomewhat, and ſomewhat is to be done on the Part of Man. He cauſes the Earth to bring forth Materials for Food and Raiment; but human Induſtry muſt improve, prepare, and properly apply both the one and the other, or Mankind may periſh with Cold and Hunger. And according to this ſame Analogy,* the Principles of Piety and Religion, the Things that belong to our Salvation, although originally and primarily the Work of God, yet require the Pro-

* It will be ſufficient, if ſuch Analogy appears between the Diſpenſations of Grace and Nature, as may make it probable to ſuppoſe them derived from the ſame Author. ALCIPHRON Dial. VI. Sect. 31.

Protection of human Government, as well as the Furtherance and Aid of all wise and good Men.

And if Religion in all Governments be necessary, yet it seems to be so more especially in Monarchies: Forasmuch as the frugal Manners, and more equal Fortunes in Republics, do not so much inflame Men's Appetites, or afford such Power or Temptation to Mischief, as the high Estate and great Wealth of Nobles under a King. Therefore, although the Magistrate, (as was already observed) hath for his peculiar Object, the temporal Well-being of the State; yet this will by no Means exempt him from a due Concern for the Religion of his Country.

What was the Sense of our Ancestors on this Point, appears throughout the whole Constitution of these Kingdoms; and in Order to justify this Constitution, and the Wisdom of those who framed it, I shall crave Leave to make Use of some unsuspected Testimonies, ancient and modern, which will shew, that the public Care of a national Religion, hath been always a most principal Point in the Esteem of wise Men, however run down by the prevailing Licence of our Times.

The first Testimony I shall produce, is that of *Zaleucus*, the famous Law-giver of the *Locrians*; who, in his Preamble to his Laws,* begins with Religion, laying it down as the corner Stone, or Foundation of his whole Superstructure, 'That 'every Inhabitant Subject of the State, should be 'persuaded that there is a God and divine Provi-'dence: That the only Way of becoming dear 'to God, is by endeavouring above all Things, 'to be good, both in Deed and in Will: That a 'worthy Citizen is one that prefers Integrity 'to Wealth.' He further admonishes those who are difficult to persuade, 'To bethink themselves 'of

* Stobæus de leg. & consuct. Ser. 145.

'of God's Providence, and the Puniſhments that 'await Evil-doers; and in all their Actions, to 'be ever mindful of the laſt Day, as if it were 'preſent, or in Caſe the * Devil ſhould tempt a 'Man to Sin, He exhorts ſuch a one to fre-'quent the Temples and Altars, worſhiping and 'imploring the divine Aſſiſtance.'

Ariſtotle, † diſcourſing of the Means to preſerve a Monarchy, admoniſhes the ſupreme Magiſtrate, above all Things to ſhew himſelf zealous in religious Matters; and this particularly, for two Reaſons. '1. Becauſe the Subjects will have leſs to 'fear from one who fears God. 2. Becauſe 'they will be leſs apt to rebel againſt him, whom 'they take to be the Favourite of Heaven.' And elſewhere, this ſame Philoſopher, recommends the Worſhip of the Gods, as the firſt Care of the State. §

Plato likewiſe begins his Laws with the Care of religious Rites. He even maintains Religion, or divine Worſhip, to be the chief Aim and Scope of human Life. ‡

Hippodamus the *Mileſian*, ‖ in his Scheme of a Republic, allotted a third Part of the Land for maintaining divine Worſhip. **

The *Roman* Hiſtorians and Poets do ſo abound with Paſſages aſcribing the Succeſſes of their Government to Religion, and its Declenſion to the Want or Neglect thereof, that it may ſeem impertinent to enter into a Detail of what every School-Boy knows. To

* Δαίμων κακὸς. † De Republ. Lib. V. § Ibid. Lib. VII. Cap. 17. ‡ De leg. Lib. IV. & Lib. VI. ‖ ARIST. de Republ. Lib. II. Cap. 8.

** The aboliſhing of the Chriſtian Religion, upon a frugal Principle, muſt be bad Policy, if we may judge what will be, by what hath been in the great *Pagan* States of Antiquity, whoſe Religions, upon a fair Eſtimate, will be found to have been more expenſive.

To come from ancient, to modern Authority, *Machiavel* himself, represents Religion as absolutely necessary to maintain civil Order and Government. He observes, that for many Years, there was a most awful Sense of Religion in the old *Romans*; and that this did much facilitate their great Undertakings. He likewise observes, and shews by divers Instances, that the *Romans* were more afraid to break an Oath, than to transgress the Laws; and that those Things which even the Love of their Country and Constitution could not bring them to, they were brought to through a Sense of Religion. Upon the whole, he concludes, that old *Rome* was more obliged to *Numa*, who established a national Religion, than to *Romulus* himself, the Founder of that State. †

And here by the by, I shall take Notice, that some may imagine, the various Forms and Institutions of Religion ought to unsettle Men's Minds, with regard to the Truth and Certainty of any. But this Matter rightly considered, will, I think, produce a contrary Effect. It sheweth, indeed, that Men groping out their Way by the dim Twilight of Nature did only approach, some nearer, some farther off, while all were short of the Truth. But then it sheweth likewise, upon the whole, and in general, that Religion is so natural to our Minds, so useful to Society, and of so necessary Importance to the World, as might well prove its Truth, and render it worthy of the divine Care to propagate by Prophecies, Miracles, and the Mission of the Son of God.

Philip de Comines, * a wise Statesman, and honest Writer, who had great Experience in Affairs, declares it to be his Opinion, 'That Want of 'religious

† Discorsi, Lib. I. Cap. 12.
* Hist. B. 5.

'religious Faith, is the only Fountain of all 'Miſchiefs.'

And that able Miniſter, the famous Monſieur *Colbert*, ‡ makes it his Obſervation, 'That if 'once the Eccleſiaſtical Character, as ſuch, is 'vilified, the civil Magiſtrate, even the Crown 'itſelf, will, in Conſequence thereof, loſe all 'Authority.'

It would be no hard Matter, to produce a Cloud of Teſtimonies in Behalf of a national Religion, from the moſt eminent of our own Writers; but I ſhall content myſelf with adding one only, and that from a very unſuſpected Writer, Mr. *Harrington*, Author of the *Oceana*, who ſhews, that to be juſt and fair, which others have ſhewed to be expedient. '* A Man (ſaith he) that plead-'ing for Liberty of Conſcience, refuſeth Liberty 'to the national Conſcience, muſt be moſt abſurd. '*And again:* If the Conviction of a Man's pri-'vate Conſcience, produce his private Religion; 'the Conviction of the national Conſcience, muſt 'produce a national Religion. †

All theſe Authorities are taken from thinking Men, and able Politicians, none of which can be ſuppoſed to ſay what he did not really think; and it had been very eaſy to have increaſed the Number. But, I am ſorry, I was obliged to mention any at all, in Proof of ſo plain and fundamental a Point as that of a national Religion. It is indeed, a ſhameful Neceſſity we lie under, of proving at this Time of Day the firſt Elements, I will not ſay of Chriſtianity, but even of natural Light, from Reaſons and from Authorities. The Spirit of the Times hath rendered this unavoidable.

If it ſhould be aſked after all, how comes it then to paſs, that the faſhionable and prevailing Maxims

‡ Teſt. Pol. C. 8. * P. 27. Firſt Edit. † Ibid.

Maxims among our Betters, in a neighbouring Nation, ſhould run directly counter to all ſuch Reaſons and Authorities? I will anſwer this Queſtion, by aſking when were our Neighbours known to abound to that Degree in Highwaymen, Murderers, Houſe-breakers, Incendiaries? When did ſuch Numbers lay violent Hands on themſelves? When was there ſuch a general and indecent Contempt of whatever is eſteemed ſacred, in the State as well as the Church? When were there known among them ſuch public Frauds, ſuch open Confederacies in Villainy, as the preſent Age hath produced? When were they lower in the Eſteem of Mankind, more divided at home, or more inſulted abroad?

We of this Land have a fatal Tendency to overlook the good Qualities, and imitate whatever is amiſs in thoſe whom we reſpect. This leads me to make ſome Remarks on the modern Spirit of Reformation, that works ſo ſtrongly in both theſe Kingdoms.

Freedom of Thought is the general Plea and Cry of the Age; and we all grant, that thinking is the Way to know; and the more real Knowledge there is in the Land, the more likely it will be to thrive. We are not therefore againſt Freedom of Thought, but we are againſt thoſe unthinking, overbearing People, [e] who, in theſe odd Times, under that Pretence, ſet up for Reformers, and new Molders of the Conſtitution. We declare againſt thoſe, who would ſeduce ignorant and unexperienced Perſons from the Reverence

[e] It is not Reaſon candidly propoſed that offends, but the Reviling, Inſulting, Ridiculing of the national Laws and Religion, all this profiteth for Free thinking, and muſt needs be offenſive to all reaſonable Men.

rence they owe to the Laws and Religion of their Country; and under the Notion of extirpating Prejudices, would eraſe from their Minds all Impreſſions of Piety and Virtue, in order to introduce Prejudices of another Kind, deſtructive of Society.

We eſteem it a horrible Thing, to laugh at the Apprehenſions of a future State, with the Author of the *Characteriſtics* * ; or with him who wrote the *Fable of the Bees*, to maintain that *moral Virtues are the political Offspring which Flattery begot upon Pride* † ; that *in Morals there is no greater Certainty, than in Faſhions of Dreſs* ‖ ; *that*, indeed, *the Doctrine of good Manners teacheth Men to ſpeak well of all Virtues ; but requires no more of them in any Age or Country, than the outward Appearance of thoſe in Faſhion.* § Two Authors of Infidel Syſtems theſe, who ſetting out upon oppoſite Principles, are calculated to draw all Mankind, by flattering either their Vanity or their Paſſions, into one or other Syſtem. And yet, the People among whom ſuch Books are publiſhed, wonder how it comes to paſs, that the civil Magiſtrate daily loſeth his Authority, that the Laws are trampled upon, and the Subject in conſtant Fear of being robbed, or murdered, or having his Houſe burnt over his Head?

It may be preſumed, that the Science of finding Fault, which above all others is eaſieſt to learn, ſuits beſt with a modern Education. Too many there are of better Fortunes than Underſtandings, who have made the Inquiry after Truth, a very ſmall Part of their Care: Theſe ſee ſomewhat,

* Vol. III. Miſcel. III. C. 2. † Inquiry into the Origin of moral Virtue. Ed. 6. P. 37. ‖ The Author's Remarks on his Fable of the Bees, P. 379. § Remarks, Part II. P. 155.

what, but not enough. It were to be wiſhed, they knew either leſs or more. One Thing it is evident they do not know; to wit; that while they rail at Prejudice, they are undoing themſelves: They do not comprehend, (what hath been before hinted) that their whole Figure, their political Exiſtence, is owing to certain vulgar Prejudices, in Favour of Birth, Title, or Fortune, which add nothing of real Worth either to Mind or Body; and yet, cauſe the moſt worthleſs Perſon to be reſpected.

Freedom of Thought is the Prerogative of human Kind; it is a Quality inherent in the very Nature of a thinking Being. Nothing is more evident, than that every one can think his own Way, in ſpite of any outward Force or Power whatſoever. It is therefore ridiculous for any Man to declaim in Defence of a Privilege, which cannot be denied or taken from him. But this will not infer a boundleſs Freedom of Speech, [f] an open Contempt of Laws, and a preſcribing from private Judgement [g] againſt public Authority, Things never borne in any well-ordered State; and which make the crying Diſtemper of our Times.

The Conſtitution of theſe Kingdoms, hath been one while over-heated by the indiſcreet Zeal of one Set of Men: Again, it hath been cold and lifeleſs, through the Indifference of another. [h]

[f] Is there no Difference between indulging ſcrupulous Conſciences, and tolerating public Deriders of all Conſcience and Religion?

[g] A Man who is himſelf permitted to follow his own private Judgement, cannot well complain, although he may not ſet it up as a public Rule.

[h] There is a Medium in Things, which wiſe Men find out, while the unwiſe are always blundering in Extremes.

We have alternately felt the furious Effects of Superſtition and Fanaticiſm; and our preſent impending Danger, is from the ſetting up of private Judgment, or an inward Light, in Oppoſition to human and divine Laws. Such an inward conceited Principle always at work, and proceeding gradually and ſteadily, may be ſufficient to diſſolve any human Fabric of Polity or civil Government. To pretend to be wiſer than the Laws, hath never been ſuffered in any wiſe State, ſaith *Ariſtotle*. * And indeed, what wiſe State would encourage or endure a Spirit of Oppoſition, [i] publicly to operate againſt its own Decrees? Who can ſay to ſuch a Spirit, *Thus far ſhalt thou come, and no farther?*

The Magiſtrate, perhaps, may not be ſufficiently aware, that thoſe pretended Advocates for private Light and free Thought, are in reality ſeditious Men, who ſet up themſelves againſt national Laws and Conſtitutions. And yet, one would think, all Mankind might ſee, that the Spirit which prevails againſt the Church and Religion, proceeds from an Oppoſition rather to the Laws of the Land, than to the Goſpel. Men quarrel not ſo vehemently againſt Articles of Faith themſelves, as againſt the eſtabliſhing of ſuch Matters; which is the ſole Effect of Law and the ſupreme Power. It clearly follows, the Freedom pleaded for is not ſo much Freedom of Thought againſt the Doctrines of the Goſpel, as Freedom of Speech and Action againſt the Laws of the Land.

* Rhet. Lib. I. Cap. 15.

[i] Reaſon modeſtly pleading from a conſcientious Principle, hath nothing cruel to apprehend from our Laws, and I hope it never will. At the ſame Time, it muſt be allowed, that every Plea againſt Law, ought to be very meek and modeſt.

Land. It is ſtrange, that thoſe who are not blind in other Matters, ſhould yet not ſee this; or, that ſeeing it, they ſhould not diſcern the Conſequences thereof.

I am ſenſible, that whatever looks like a Reſtraint on Freedom of Inquiry, muſt be very diſagreeable to all reaſoning and inquiſitive Men. But againſt this, I have ſaid nothing.[k] On the contrary, I will freely own, a judicious and impartial Search after Truth, is the moſt valuable Employment of the Mind. Thoſe who have the Talents, and will be at the Pains, cannot do better than engage in that noble Purſuit. But thoſe who are not qualified by Age or Education; thoſe who have neither Diſpoſition nor Leiſure, nor Faculties to dig in the Mine of Truth themſelves, muſt take it as retailed out by others. I ſee no Remedy. God who knows the Opportunities of every Man, requires Impoſſibilities from no Man. And where there is a ſincere Love of Truth and Virtue, the Grace of God can eaſily ſupply the Defect of human Means.

It hath been before obſerved, and ſhewed at large, that the Bulk of Mankind muſt have their Minds betimes imbued with good and wholeſome Notions or Principles, by their Parents, Paſtors, and Tutors, or elſe bad Notions, hurtful to themſelves and others, will undoubtedly take Poſſeſſion thereof. Such bad Notions have, for ſeveral Years paſt, been propagated with uncommon Induſtry in theſe Kingdoms: They now bring forth Fruit every Day more and more abundant. It is to be feared, that what hath been long ripening, is now near ripe. Many are the Signs and Tokens. He that runs, may read.

But

[k] The profane and lawleſs Scorner is one Thing, and the modeſt Inquirer after Truth another.

But there cannot be a higher, or more flagrant Symptom of the Madneſs of our Times, than that execrable Fraternity of Blaſphemers, lately ſet up within this City of *Dublin*. Blaſphemy againſt GOD, is a great Crime againſt the State. But that a Set of Men ſhould, in open Contempt of the Laws, make this very Crime their Profeſſion, diſtinguiſh themſelves by a peculiar Name,* and form a diſtinct Society, whereof the proper and avowed Buſineſs ſhall be, to ſhock all ſerious Chriſtians by the moſt impious and horrid Blaſphemies, uttered in the moſt public Manner: This ſurely muſt alarm all thinking Men. It is a new Thing under the Sun reſerved for our worthy Times and Country.

It is no common Blaſphemy I ſpeak of: It is not ſimple Curſing and Swearing: It is not the Effect either of Habit or Surpriſe; but a Train of ſtudied deliberate Indignities againſt the divine Majeſty; and thoſe, of ſo black and helliſh a Kind, as the Tongues alone which uttered them, can duly characterize and expreſs. This is no ſpeculative Hereſy, no remote or doubtful Inference from an Author's Tenets. It is a direct and open Attack on GOD himſelf. It is ſuch a calm premeditated Inſult upon Religion, Law, and the very Light of Nature, that there is no Sect or Nation of Men, whether Chriſtians, Jews, Mahometans, or even civilized Heathens, that would not be ſtruck with Horror and Amazement at the Thought of it, and that would not animadvert[1] on its Authors with the utmoſt Severity.

Deliberate,

* Blaſters.

[1] They (if there be any ſuch) who think to ſerve the Reformation, by joining with Blaſters and Devil-worſhipers in a Plea for Licence, are in Truth a Scandal and Reproach to the Proteſtant Cauſe.

Deliberate, atheiſtical Blaſphemy, is of all Crimes moſt dangerous to the Public, inaſmuch as it opens the Door to all other Crimes, and virtually contains them all. A religious Awe and Fear of GOD, being (as we have already obſerved) the Centre that unites, and the Cement that connects all human Society. He, who makes it his Buſineſs, to leſſen or root out from the Minds of Men this Principle, doth in Effect, endeavour to fill his Country with Highwaymen, Houſebreakers, Murderers, fraudulent Dealers, perjured Witneſſes, and every other Peſt of Society. Therefore, it would be the greateſt Cruelty to our Children, Neighbours, and Country, to connive at ſuch a Crime; a Crime! which hath no natural Paſſion or Temptation to plead for it, but is the pure Effect of an abandoned Impudence in Wickedneſs; and, perhaps, of a miſtaken Hope, that the Laws and Magiſtrates are aſleep.

The Queſtion is not now, whether Religion ſhall be eſtabliſhed by Law: The Thing is already done, (and done with good Reaſon, as appeareth from the Premiſſes) but whether a Reverence[m] for the Laws ſhall be preſerved. Religion, conſidered as a Syſtem of ſaving Truths, hath its Sanction from Heaven; its Rewards and Penalties are divine. But Religion, as uſeful and neceſſary to Society, hath been wiſely eſtabliſhed by Law; and ſo eſtabliſhed, and wrought into the very Frame and Principles of our Government, is become a main Part of the civil Conſtitution. Our Laws, are the Laws of a Chriſtian Country: Our Government hath been conſtituted and

[m] They who plead a Right to contradict the Laws, can pretend none for doing it with Inſolence or Diſreſpect.

and modelled by Chriſtians; and is ſtill adminiſtered and maintained by Men profeſſing Belief in CHRIST. Can it then be ſuppoſed, that impious Men ſhall with Impunity, invent and[o] publicly utter the moſt horrid Blaſphemies; and at the ſame Time, the whole Conſtitution not be endangered? Or can it be ſuppoſed, that Magiſtrates, or Men inveſted with Power, ſhould look on, and ſee the moſt ſacred Part of our Conſtitution trampled under Foot, and yet imagine their own Dignity and Authority to be ſecure, which reſt intirely thereupon? I will venture to ſay, that whoever is a wiſe Man, and a Lover of his Country, will not only be ſollicitous to preſerve the Honour of GOD ſacred and intire; he will even diſcourage that prevailing Prejudice againſt the Diſpenſers of GOD's Word, the Teachers of thoſe ſalutary Doctrines, without which the Public cannot thrive or ſubſiſt. He will be no Contemner, not even of thoſe Rites and Ordinances enjoined by Law, as neceſſary to imprint and retain a Senſe of Religion in the Minds of Men. He will extend his Care to the Outworks, as knowing that when theſe are gone, it may be difficult to preſerve the reſt.

Notwithſtanding the vain Aſſertion of thoſe Men, who would juſtify the preſent, by ſaying *all Times are alike,* it is moſt evident, that the Magiſtrates, the Laws, the very Conſtitution of theſe Realms, have loſt no ſmall Share of their Authority

[o] To make the Cauſe of ſuch Men the Cauſe of Liberty or Toleration, would be monſtrous. A Man is not ſuffered publicly to blaſpheme, therefore he may not think freely: A profane Miſcreant is not indulged in the public Worſhip of the Devil, therefore a conſcientious Perſon may not ſerve God his own Way: Is not this abſurd?

rity and Reverence, since this great Growth and spreading of impious Principles. Whatever be the Cause, the Effect is apparent. Whether we ascribe it to the natural Course of Things, or to a just Judgement upon those, who, having been careless to preserve a due Sense of the divine Authority, have seen and shall see their own despised.

Darius, a Heathen Prince, made a Decree, that in every Dominion of his Kingdom, Men should tremble and fear before GOD. * *Nebuchadnezzar* likewise, another Heathen, made a Decree, that every People, Nation, and Language which spoke any Thing amiss against GOD should be cut in Pieces, and their Houses made a Dunghill. † And if these Things were done in *Persia* and *Babylon*, surely it may be expected, that impious Blasphemers against GOD, and his Worship, should, at least, be discouraged and put out of Countenance in these Christian Countries. Now, a constant Course of Disfavour from Men in Authority, would prove a most effectual Check to all such Miscreants. When therefore they are public and bold in their Blasphemies, this is no small Reflection on those who might check them if they would.

It is not so much the Execution of the Laws, as the Countenance of those in Authority, that is wanting to the Maintenance of Religion. If Men of Rank and Power, who have a Share in distributing Justice, and a Voice in the public Councils, shall be observed to neglect divine Worship themselves, it must needs be a great Temptation for others to do the same. But if they, and their Families, should set a good Example, it may be presumed, that Men of less Figure would be disposed to follow it. Fashions are always observed to

* DAN. Ch. VI. Ver. 26.
† DAN. Ch. III. Ver. 29.

to deſcend, and People are generally fond of being in the Fathion: Whence one would be apt to ſuſpect, the prevailing Contempt of GOD's Word, and Eſtrangement from his Houſe, to a Degree that was never known in any Chriſtian Country, muſt take its Riſe from the Irreligion and bad Example of thoſe who are ſtyled *the better Sort*.

Offences muſt come, but Woe be to him, by whom the Offence cometh. A Man who is entruſted with Power and Influence in his Country, hath much to anſwer for, if Religion and Virtue ſuffer through Want of his Authority and Countenance. But in Caſe he ſhould, by the Vanity of his Diſcourſe, his Favour to wicked Men, or his own apparent Neglect of all religious Duties, countenance what he ought to condemn, and authorize by his own Example what he ought to puniſh; ſuch a one, whatever he may pretend, is in Fact a bad Patriot, a bad Citizen, and a bad Subject, as well as a bad Chriſtian.

Our Proſpect is very terrible, and the Symptoms grow ſtronger every Day. The Morals of a People are in this, like their Fortunes; when they feel a national Shock, the worſt doth not ſhew itſelf immediately. Things make a Shift to ſubſiſt for a Time, on the Credit of old Notions and dying Opinions. But the Youth born and brought up in wicked Times, without any Byas to Good from early Principle or inſtilled Opinion, when they grow ripe muſt be Monſters indeed. And it is to be feared, that Age of Monſters is not far off.

Whence this Impiety ſprings, by what Means it gains Ground among us, and how it may be remedied, are Matters that deſerve the Attention of all thoſe who have the Power and the Will to ſerve their Country. And although many Things look

look like a Prelude to ſome general Ruin; although it is much to be apprehended, we ſhall be worſe before we are better; yet who knows what may enſue, if all Perſons in Power, from the ſupreme Executor of the Law, down to a petty Conſtable, would, in their ſeveral Stations, behave themſelves like Men, truly conſcious and mindful, that the Authority they are clothed with, is but a derivative Ray from the ſupreme Authority of Heaven? This may not a little contribute to ſtem that Torrent, which from ſmall Beginnings, and under ſpecious Pretences, hath grown to ſuch a Head, and daily gathers Force more and more to that Degree, as threatens a general Inundation and Deſtruction of theſe Realms.

A WORD

A

Word to the Wife:

OR, AN

EXHORTATION

TO THE

ROMAN CATHOLIC Clergy

OF

IRELAND.

Homo sum, humani nihil a me alienum puto.

First Printed in the YEAR MDCCXLIX.

A

Word to the Wife.

BE not ſtartled, *Reverend Sirs*, to find yourſelves addreſſed to by one of a different Communion. We are indeed (to our Shame be it ſpoken) more inclined to hate for thoſe Articles wherein we differ, than to love one another for thoſe wherein we agree. But if we cannot extinguiſh, let us at leaſt ſuſpend our Animoſities, and forgetting our religious Feuds, conſider ourſelves in the amiable Light of Countrymen and Neighbours. Let us for once turn our Eyes on thoſe Things, in which we have one common Intereſt. Why ſhould Diſputes about Faith interrupt the Duties of civil Life? or the different Roads we take to Heaven prevent our taking the ſame Steps on Earth? Do we not inhabit the ſame Spot of Ground, breathe the ſame Air, and live under the ſame Government? why then ſhould we not conſpire in one and the ſame Deſign, to promote the common Good of our Country?

We are all agreed about the Uſefulneſs of Meat, Drink, and Clothes, and without Doubt, we all ſincerely wiſh our poor Neighbours were better ſupplied with them. Providence and Nature have done

done their Part; no Country is better qualified to furniſh the Neceſſaries of Life, and yet no People are worſe provided. In vain is the Earth fertile, and the Climate benign, if human Labour be wanting. Nature ſupplies the Materials, which Art and Induſtry improve to the Uſe of Man, and it is the Want of this Induſtry that occaſions all our other Wants.

The Public hath endeavoured to excite and encourage this moſt uſeful Virtue. Much hath been done; but whether it be from the Heavineſs of the Climate, or from the *Spaniſh*, or *Scythian* Blood that runs in their Veins, or whatever elſe may be the Cauſe, there ſtill remains in the Natives of this Iſland a remarkable Antipathy to Labour. You, *Gentlemen*, can alone conquer their innate hereditary Sloth. Do you then, as you love your Country exert yourſelves.

You are known to have great Influence on the Minds of your People, be ſo good as to uſe this Influence for their Benefit. Since other Methods fail, try what *you* can do. *Be inſtant in Seaſon, out of Seaſon, reprove, rebuke, exhort.* * Make them thoroughly ſenſible of the Sin and Folly of Sloth. Shew your Charity in clothing the naked and feeding the hungry, which you may do by the mere Breath of your Mouths. Give me Leave to tell you, that no Set of Men upon Earth have it in their Power to do Good on eaſier Terms, with more Advantage to others, and leſs Pains or Loſs to themſelves. Your Flocks are of all others, moſt diſpoſed to follow Directions, and of all others want them moſt; and indeed what do they not want?

The Houſe of an *Iriſh Peaſant* is the Cave of Poverty; within, you ſee a Pot and a little Straw; without, a Heap of Children tumbling on the Dung-

* 2 Tim. ch. iv. ver. 2.

Dunghill. Their Fields and Gardens are a lively Counterpart of *Solomon*'s Description in the Proverbs; *I went*, saith that wise King, *by the Field of the slothful, and by the Vineyard of the Man void of Understanding, and lo! it was all grown over with Thorns, and Nettles had covered the Face thereof, and the Stone Wall thereof was broken down* *. In every Road the ragged Ensigns of Poverty are displayed; you often meet Caravans of Poor, whole Families in a Drove, without Clothes to cover, or Bread to feed them, both which might be easily procured by moderate Labour. They are encouraged in this vagabond Life by the miserable Hospitality they meet with in every Cottage, whose Inhabitants expect the same kind Reception in their Turn, when they become Beggars themselves; Beggary being the last Refuge of these improvident Creatures.

If I seem to go out of my Province, or to prescribe to those who must be supposed to know their own Business, or to paint the lower Inhabitants of this Land in no very pleasing Colours, you will candidly forgive a well meant Zeal, which obligeth me to say Things, rather useful than agreeable, and to lay open the Sore in order to heal it.

But whatever is said must be so taken, as not to reflect on Persons of Rank and Education, who are no Way inferior to their Neighbours; nor yet to include all even of the lowest Sort, though it may well extend to the Generality, of those especially in the *Western* and *Southern* Parts of the Kingdom, where the *British* Manners have less prevailed. We take our Notions from what we see, mine are a faithful Transcript from Originals about me.

The

* Prov. ch. xxiv. ver. 30, 31.

The *Scythians* were noted for Wandering, and the *Spaniards* for Sloth and Pride; our *Iriſh* are behind neither of theſe Nations from which they deſcend, in their reſpective Characteriſtics. *Better is he that laboureth and abundeth in all Things, than he that boaſteth himſelf and wanteth Bread*, ſaith the *Son* of *Sirach* *, but ſo ſaith not the *Iriſhman*. In my own Family a Kitchen-wench refuſed to carry out Cinders, becauſe ſhe was deſcended from an old *Iriſh Stock*. Never was there a more monſtrous Conjunction than that of Pride with Beggary; and yet this Prodigy is ſeen every Day in almoſt every Part of this Kingdom. At the ſame Time theſe proud People are more deſtitute than *Savages*, and more abject than *Negros*. The *Negros* in our Plantations have a Saying, *If Negro was not Negro, Iriſhman would be Negro*. And it may be affirmed with Truth, that the very *Savages* of *America* are better clad and better lodged than the *Iriſh Cottagers* throughout the fine fertile Counties of *Limerick* and *Tipperary*.

Having long obſerved and bewailed this wretched State of my Countrymen, and the Inſufficiency of ſeveral Methods ſet on Foot to reclaim them, I have recourſe to *your Reverences*, as the *dernier Reſort*. Make them to underſtand that you have their Intereſt at Heart, that you perſuade them to work for their own Sakes, and that GOD hath ordered Matters ſo as that, they who will not work for themſelves, muſt work for others. The Terrors of Debt, Slavery, and Famine ſhould, one would think, drive the moſt ſlothful to Labour. Make them ſenſible of theſe Things, and that the Ends of Providence and Order of the World require Induſtry in human Creatures. *Man goeth forth to his Work, and to his Labour until the Evening*, ſaith the *Pſalmiſt*, when he is deſcribing the Beauty,

* Ch. x. ver. 27.

ty, Order and Perfection of the Works of GOD.* But what saith the slothful Person? *yet a little Sleep, a little Slumber, a little Folding of the Hands to Sleep.*† But, what saith the *Wiseman? So shall thy Poverty come as one that travelleth, and thy Want as an armed Man* ‡.

All Nature will furnish you with Arguments and Examples against Sloth, *go to the Ant thou Sluggard,* cries *Solomon.* The Ant, the Bee, the Beetle, and every Insect but the Drone reads a Lesson of Industry to Man. But the shortest and most effectual Lesson is that of *Saint Paul, if any Man will not work neither should he eat* ‖. This Command was enjoined the *Thessalonians,* and equally respects all *Christians,* and indeed all *Mankind*; it being evident by the Light of Nature, that the whole Creation works together for Good, and that no Part was designed to be useless; as therefore the *Idle Man* is of no Use, it follows that he hath no Right to a Subsistence. *Let them work,* saith the *Apostle, and eat their own Bread*; § not Bread got by Begging, not Bread earned by the Sweat of other Men; but their own Bread, that which is got by their own Labour. *Then shalt thou eat the Labour of thine Hands,* saith the *Psalmist,* to which he adds, *happy shalt thou be and it shall be well with thee*; ‖‖ intimating, that to work and enjoy the Fruits thereof is a great Blessing.

A slothful Man's Imagination is apt to dress up Labour in a horrible Masque; but, horrible as it is, Idleness is more to be dreaded, and a Life of Poverty (its necessary Consequence) is far more painful. It was the Advice of *Pythagoras, to chuse the best kind of Life,* for that Use would render it agreeable, reconciling Men even to the roughest Exercise.

* Ps. civ. ver. 23. † Prov. ch. vi. ver 10.
‡ Prov. ch. vi. ver. 11. ‖ 2 Thess. ch. iii. ver. 10.
§ 2 Thess. ch. iii. ver. 12. ‖‖ Ps. cxxviii. ver. 2.

Exercise. By Practice, Pains become at first easy, and in the Progress pleasant; and this is so true, that whoever examines Things will find, there can be no such Thing as a happy Life without Labour, and that whoever doth not labour with his Hands, must in his own Defence labour with his Brains.

Certainly, planting and tilling the Earth is an Exercise not less pleasing than useful; it takes the Peasant from his smoaky Cabin into the fresh Air and the open Field, rendering his Lot far more desirable than that of the Sluggard, who lies in the Straw, or sits whole Days by the Fire.

Convince your People that not only Pleasure invites, but Necessity also drives them to labour. If you have any Compassion for these poor Creatures, put them in Mind how many of them perished in a late memorable Distress, through Want of that provident Care against a hard Season, observable not only in all other Men, but even in irrational Animals. Set before their Eyes in lively Colours, their own indigent and sordid Lives, compared with those of other People, whose Industry hath procured them hearty Food, warm Clothes, and decent Dwellings. Make them sensible what a Reproach it is, that a Nation which makes so great Pretensions to Antiquity, and is said to have flourished many Ages ago in Arts and Learning, should in these our Days turn out a lazy, destitute, and degenerate Race.

Raise your Voices, *Reverend Sirs*, exert your Influence, shew your Authority over the Multitude, by engaging them to the Practice of an honest Industry, a Duty necessary to all, and required in all, whether *Protestants*, or *Roman Catholics*, whether *Christians*, *Jews*, or *Pagans*. Be so good among other Points to find room for *This*, than which none is of more Concern to the Souls and

Bodies

Bodies of your Hearers, nor consequently deserves to be more amply, or frequently insisted on.

Many and obvious are the motives that recommend this Duty. Upon a Subject so copious you can never be at a Loss for something to say. And while by these Means you rescue your Countrymen from Want and Misery, you will have the Satisfaction to behold your Country itself improved. What Pleasure must it give you to see these waste and wild Scenes, these naked Ditches, and miserable Hovels, exchanged for fine Plantations, rich Meadows, well-tilled Fields, and neat Dwellings; to see People well fed, and well clad, instead of famished, ragged Scarecrows; and those very Persons tilling the Fields that used to beg in the Streets.

Neither ought the Difficulty of the Enterprise to frighten you from attempting it. It must be confessed a Habit of Industry is not at once introduced; Neighbour, nevertheless, will emulate Neighbour, and the Contagion of good Example will spread as surely as of bad, though perhaps not so speedily. It may be hoped, there are many that would be allured by a plentiful and decent Manner of Life to take Pains, especially when they observe it to be attained by the Industry of their Neighbours, in no Sort better qualified than themselves.

If the same gentle Spirit of Sloth did not sooth our Squires as well as Peasants, one would imagine there should be no idle Hands among us. Alas! how many Incentives to Industry offer themselves in this Island, crying aloud to the Inhabitants for Work? Roads to be repaired, Rivers made navigable, Fisheries on the Coasts, Mines to be wrought, Plantations to be raised, Manufactures improved, and, above all, Lands to be tilled and sowed with all Sorts of Grain.

When

When so many Circumstances provoke and animate your People to Labour, when their private Wants, and the Necessities of the Public, when the Laws, the Magistrates, and the very Country calls upon them, you cannot think it becomes you alone to be silent, or hindmost in every Project for promoting the public Good. Why should you, whose Influence is greatest, be least active? why should you, whose Words are most likely to prevail, say least in the common Cause?

Perhaps it will be said, the Discouragements attending those of your Communion are a Bar against all Endeavours for exciting them to a laudable Industry. Men are stirred up to labour by the Prospect of bettering their Fortunes, by getting Estates, or Employments; but those who are limited in the Purchase of Estates, and excluded from all civil Employments, are deprived of those Spurs to Industry.

To this it may be answered, that admitting these Considerations do, in some Measure, damp Industry and Ambition in Persons of a certain Rank, yet they can be no Let to the Industry of poor People, or supply an Argument against endeavouring to procure Meat, Drink, and Clothes. It is not proposed, that you should persuade the better Sort to acquire Estates, or qualify themselves for becoming Magistrates; but only that you should set the lowest of the People at Work, to provide themselves with Necessaries, and supply the Wants of Nature.

It will be alledged in Excuse of their Idleness, that the Country People want Encouragement to labour, as not having a Property in the Lands. There is small Encouragement, say you, for them to build, or plant upon another's Land, wherein they have only a temporary Interest. To which I answer, that Life itself is but temporary; that all

all Tenures are not of the same Kind; that the Case of our *English* and the original *Irish* is equal in this Respect; and that the true *Aborigines*, or natural *Irish* are noted for Want of Industry in Improving even on their own Lands, whereof they have both Possession and Property.

How many industrious Persons are there in all civilized Countries, without any Property in Lands, or any Prospect of Estates, or Employments? Industry never fails to reward her Votaries. There is no one but can earn a little, and little added to little makes a Heap. In this fertile and plentiful Island, none can perish for Want but the Idle and Improvident. None who have Industry, Frugality, and Foresight but may get into tolerable, if not wealthy Circumstances. Are not all Trades and Manufactures open to those of your Communion? have you not the same free Use, and may you not make the same Advantage of Fairs and Markets as other Men? do you pay higher Duties, or are you liable to greater Impositions than your fellow Subjects? and are not the public Præmiums and Encouragements given indifferently to Artists of all Communions? have not, in Fact, those of your Communion a very great Share of the Commerce of this Kingdom in their Hands? and is not more to be got by this than by purchasing Estates, or possessing civil Employments, whose Incomes are often attended with large Expences?

A tight House, warm Apparel, and wholesome Food are sufficient Motives to labour. If all had them, we should be a flourishing Nation. And if those who take Pains may have them, those who will not take Pains are not to be pitied; they are to be looked on and treated as Drones, the Pest and Disgrace of Society.

It will be ſaid, the Hardneſs of the Landlord cramps the Induſtry of the Tenant. But if Rent be high, and the Landlord rigorous, there is more need of Induſtry in the Tenant. It is well known that in *Holland*, Taxes are much higher, and Rent both of Land and Houſes far dearer than in *Ireland*. But this is no Objection or Impediment to the Induſtry of the People, who are rather animated and ſpurred on to earn a Livelihood by Labour, that is not to be got without it.

You will ſay, it is an eaſy Matter to make a plauſible Diſcourſe on Induſtry, and its Advantages; but what can be expected from poor Creatures, who are deſtitute of all Conveniencies for exerting their Inſtuſtry, who have nothing to improve upon, nothing to begin the World with? I anſwer they have their four Quarters, and five Senſes. Is it nothing to poſſeſs the bodily Organs ſound and entire? That wonderful Machine the Hand, was it formed to be idle?

Was there but Will to work, there are not wanting in this Iſland either Opportunities, or Encouragements. Spinning alone might employ all idle Hands (Children as well as Parents) being ſoon learned, eaſily performed, and never failing of a Market, requiring neither Wit nor Strength, but ſuited to all Ages and Capacities. The Public provides Utenſils, and Perſons for teaching the Uſe of them; but the Public cannot provide a Heart and Will to be induſtrious. Theſe, I will not deny, may be found in ſeveral Perſons in ſome other Parts of the Kingdom, and where-ever they are found, the comfortable Effects ſhew themſelves. But ſeldom, very ſeldom are they found in theſe *Southern* People, whoſe Indolence figureth a Lion in the Way, and is Proof againſt all Encouragement.

But

But you will infift, how can a poor Man, whofe daily Labour goes for the Payment of his Rent, be able to provide prefent Neceffaries for his Family, much lefs to lay up a Store for the Future. It muft be owned, a confiderable Share of the poor Man's Time and Labour goes towards paying his Rent. But how are his Wife and Children employed, or how doth he employ himfelf the reft of his Time? The fame Work tires, but different Works relieve. Where there is a true Spirit of Induftry, there will never be wanting fomething to do, without Doors, or within, by Candle-light, if not by Day-light. *Labor ipfe Voluptas*, faith the Poet, and this is verified in Fact.

In *England*, when the Labour of the Field is over, it is ufual for Men to betake themfelves to fome other Labour of a different kind. In the *Northern* Parts of that induftrious Land, the Inhabitants meet, a jolly Crew, at one anothers Houfes, where they merrily and frugally pafs the long and dark Winter Evenings; feveral Families by the fame Light, and the fame Fire, working at their different Manufactures of Wool, Flax, or Hemp; Company mean while mutually cheering and provoking to labour. In certain other * Parts you may fee, on a Summer's Evening, the common Labourers fitting along the Street of a Town, or Village, each at his own Door, with a Cufhion before him making Bone-lace, and earning more in an Evening's Paftime than an *Irifh Family* would in a whole Day. Thofe People inftead of clofing the Day with a Game on greafy Cards, or lying ftretched before the Fire, pafs their Time much more chearfully in fome ufeful Employment, which Cuftom hath rendered light and agreeable.

But admitting, for the various Reafons above alledged, that it is impoffible for our Cottagers to

* e. g. *Newport Pagnel* in *Buckinghamfhire*.

be rich, yet it is certain they may be clean. Now bring them to be cleanly, and your Work is half done. A little washing, scrubbing, and rubbing, bestowed on their Persons and Houses, would introduce a Sort of Industry, and Industry in any one Kind is apt to beget it in another.

Indolence in Dirt is a terrible Symptom, which shews itself in our lower *Irish* more, perhaps, than in any People on this Side the *Cape of Good Hope*. I will venture to add, that look throughout the Kingdom, and you shall not find a clean House inhabited by clean People, and yet wanting Necessaries; the same Spirit of Industry that keeps Folk clean, being sufficient to keep them also in Food and Raiment.

But alas! our poor *Irish* are wedded to Dirt upon Principle. It is with some of them a Maxim, that the Way to make Children thrive is to keep them dirty. And I do verily believe, that the Familiarity with Dirt, contracted and nourished from their Infancy, is one great Cause of that Sloth which attends them in every Stage of Life. Were Children but brought up in an Abhorrence of Dirt, and obliged to keep themselves clean, they would have something to do, whereas they now do nothing.

It is past all Doubt, that those who are educated in a supine Neglect of all Things, either profitable or decent, must needs contract a Sleepiness and Indolence, which doth necessarily lead to Poverty, and every other Distress that attends it. *Love not Sleep*, cries *Solomon*, *lest thou come to Poverty*; *open thine Eyes and thou shalt be satisfied with Bread*.* It is therefore greatly to be wished, that you would persuade Parents, to inure their Children betimes to a Habit of Industry, as the surest Way

* Prov. ch. xx. ver. 13.

Way to shun the Miseries that must otherwise befal them.

An early Habit, whether of Sloth, or Diligence, will not fail to shew itself throughout the whole Course of a Man's Life. *Train up a Child*, saith the *Wiseman, in the Way he should go, and when he is old he will not depart from it* *. The first Tincture often leaves so deep a Stain as no Afterthought or Endeavour can wash out. Hence Sloth in some Minds is Proof against all Arguments and Examples whatsoever, all Motives of Interest and Duty, all Impressions even of Cold and Hunger. This Habit rooted in the Child, grows up and adheres to the Man, producing a general Listlessness, and Aversion from Labour. This I take to be our great Calamity.

For admitting, that some of our Squires and Landlords are Vultures with Iron Bowels, and that their Hardness and Severity is a great Discouragement to the Tenant, who will naturally prefer Want and Ease, before Want and Toil; it must at the same Time be admitted, that neither is the Landlord, generally speaking, so hard, nor the Climate so severe, nor the Soil so ungrateful, as not to answer the Husbandman's Labour, where there is a Spirit of Industry; the Want of which is the true Cause of our national Distress. Of this there are many evident Proofs.

I have myself known a Man, from the lowest Condition of Life, without Friends or Education, not knowing so much as to write or read, bred to no Trade or Calling, by pure Dint of Day-labour, Frugality, and Foresight, to have grown wealthy, even in this Island, and under all the abovementioned Disadvantages. And what is done by one, is possible to another.

In

* Prov. ch. xxii. ver. 6.

In *Holland* a Child five Years old is maintained by its own Labour; in *Ireland* many Children of twice that Age do nothing but ſteal, or encumber the Hearth and Dunghill. This ſhameful Neglect of Education ſhews itſelf through the whole Courſe of their Lives, in a matchleſs Sloth bred in the very Bone, and not to be accounted for by any outward Hardſhip or Diſcouragement whatever. It is the native Colour, if we may ſo ſpeak, and Complection of the People. *Dutch*, *Engliſh*, *French*, or *Flemiſh* cannot match them.

Mark an *Iriſhman* at Work in the Field; if a Coach, or Horſeman go by, he is ſure to ſuſpend his Labour, and ſtand ſtaring until they are out of Sight. A Neighbour of mine made it his Remark in a Journey from *London* to *Briſtol*, that all the Labourers, of whom he enquired the Road, conſtantly anſwered without looking up, or interrupting their Work, except one who ſtood ſtaring and leaning on his Spade, and him he found to be an *Iriſhman*.

It is a ſhameful Thing and peculiar to this Nation, to ſee luſty Vagabonds ſtrolling about the Country, and begging without any pretence to beg. Aſk them why they do not labour to earn their own Livelihood, they will tell you, They want Employment; offer to employ them, and they ſhall refuſe your Offer; or, if you get them to work one Day, you may be ſure not to ſee them the next. I have known them decline even the lighteſt Labour, that of Hay-making, having at the ſame Time neither Clothes for their Backs, nor Food for their Bellies.

A ſore Leg is an Eſtate to ſuch a Fellow, and this may be eaſily got, and continued with ſmall Trouble. Such is their Lazineſs, that rather than work they will cheriſh a Diſtemper. This I know to be true, having ſeen more than one Inſtance, wherein

wherein the second Nature so far prevailed over the first, that Sloth was preferred to Health. To these Beggars who make much of their Sores, and prolong their Diseases, you cannot do a more thankless Office than cure them, except it be to shave their Beards, which conciliate a Sort of Reverence to that Order of Men.

It is indeed a difficult Task to reclaim such Fellows from their slothful and brutal Manner of Life, to which they seem wedded with an Attachment that no temporal Motives can conquer; nor is there, humanly speaking, any Hopes they will mend, except their Respect for your Lessons, and Fear of Something beyond the Grave be able to work a Change in them.

Certainly, if I may advise, you should in Return for the Lenity and Indulgence of the Government, endeavour to make yourselves useful to the Public; and this will best be performed, by rousing your poor Countrymen from their beloved Sloth. I shall not now dispute the Truth, or Importance of other Points, but will venture to say, that you may still find Time to inculcate this Doctrine of an *honest Industry*, and that this would by no Means be Time thrown away, if promoting your Country's Interest, and rescuing so many unhappy Wretches of your Communion from Beggary, or the Gallows, be thought worth your Pains.

It should seem you cannot in your Sermons do better than inveigh against Idleness, that extensive Parent of many Miseries and many Sins; Idleness the Mother of Hunger and Sister of Theft; *Idleness which*, the *Son* of *Sirach* assures us, *teacheth many Vices*.

The same Doctrine is often preached from the Gallows. And indeed the Poverty, Nakedness, and Famine which Idleness entaileth on her Vota-

ries, do make Men so wretched, that they may well think it better to dye than to live such Lives. Hence a Courage for all villainous Undertakings, which bringing Men to a shameful Death, do then open their Eyes when they are going to be closed for ever.

If you have any Regard (as it is not to be doubted) either for the Souls, or Bodies of your People, or even for your own Interest and Credit, you cannot fail to inveigh against this crying Sin of your Country. Seeing you are obnoxious to the Laws, should you not in Prudence try to reconcile yourselves to the Favour of the Public; and can you do this more effectually, than by co-operating with the public Spirit of the Legislature, and Men in Power?

Were this but done heartily, would you but *be instant in Season, and out of Season, reprove, rebuke, exhort* *, such is the Ascendent you have gained over the People, that we might soon expect to see the good Effects thereof. We might hope *that our Garners would be soon full, affording all Manner of Store, that our Sheep would bring forth thousands, that our Oxen would be strong to labour, that there would be no breaking in, nor going out,* (no Robbery, nor Migration for Bread) *and that there would be no Complaining in our Streets.*†

It stands you upon to act with Vigour in this Cause, and shake off the Shackles of Sloth from your Countrymen, the rather, because there be some who surmise, that yourselves have put them on. Right, or wrong, Men will be apt to judge of your Doctrines by their Fruits. It will reflect small Honour on their Teachers, if instead of Honesty and Industry those of your Communion are peculiarly distinguished by the contrary Qualities, or if the Nation converted by the great and glorious,

* 2 Tim. ch. iv. ver. 2. † Ps. cxliv. ver. 13, 14.

glorious *Saint Patrick* ſhould, above all other Nations, be ſtigmatiſed and marked out as good for nothing.

I can never ſuppoſe you ſo much your own Enemies, as to be Friends to this odious Sloth. But were this once aboliſhed, and a laudable Induſtry introduced in its Stead, it may perhaps be aſked, who are to be Gainers? I anſwer, *your Reverences* are like to be great Gainers; for every Penny you now gain, you will gain a Shilling: you would gain alſo in your Credit: and your Lives would be more comfortable.

You need not be told, how hard it is to rake from Rags and Penury a tolerable Subſiſtence; or how offenſive to perform the Duties of your Function, amidſt Stench and Naſtineſs; or how much Things would change for the better, in Proportion to the Induſtry and Wealth of your Flocks. Duty as well as Intereſt calls upon you to clothe the Naked, and feed the Hungry, by perſuading them to *eat* (in the Apoſtle's Phraſe) *their own Bread*, or, as the *Pſalmiſt* expreſſeth it, *the Labour of their own Hands*. By inſpiring your Flocks with a Love of Induſtry, you will at once ſtrike at the Root of many Vices, and diſpoſe them to practice many Virtues. This therefore is the readieſt Way to improve them.

Conſult your Superiors. They ſhall tell you the Doctrine here delivered is a ſound Catholic Doctrine, not limited to *Proteſtants*, but extending to all, and admitted by all, whether *Proteſtants* or *Roman Catholics*, *Chriſtians* or *Mahometans*, *Jews* or *Gentiles*. And as it is of the greateſt Extent, ſo it is alſo of the higheſt Importance. *Saint Paul* expreſly ſaith, *That if any provide not for his own, and eſpecially for thoſe of his own Houſe, he hath denied the Faith, and is worſe than an Infidel**.

* 1 Tim. ch. v. ver. 8.

In vain then do you endeavour to make Men Orthodox in Points of Faith, if at the same Time in the Eyes of *Christ* and his *Apostles*, you suffer them to be worse than Infidels, than those who have no Faith at all. There is something it seems worse than even Infidelity; and to incite and stimulate you to put away that cursed Thing from among you, is the Design and Aim of this *Address*. The Doctrine we recommend is an evident Branch of the Law of Nature; it was taught by Prophets, inculcated by Apostles, encouraged and enforced by Philosophers, Legislators, and all wise States, in all Ages, and in all Parts of the World. Let me therefore intreat you to exert yourselves, *to be Instant in Season, and out of Season, rebuke, reprove, exhort.* Take all Opportunities to drive the Lion out of the Way; raise your Voices, omit no Occasion, public or private, of awakening your wretched Countrymen from their sweet Dream of Sloth.

Many suspect your Religion to be the Cause of that notorious Idleness, which prevails so generally among the Natives of this Island, as if the *Roman Catholic* Faith was inconsistent with an honest Diligence in a Man's Calling. But whoever considers the great Spirit of Industry that reigns in *Flanders* and *France*, and even beyond the *Alps*, must acknowledge this to be a groundless Suspicion. In *Piedmont* and *Genoa*, in the *Milanese* and the *Venetian State*, and indeed throughout all *Lombardy*, how well is the Soil cultivated, and what Manufactures of Silk, Velvet, Paper, and other Commodities flourish? The King of *Sardinia* will suffer no idle Hands in his Territories, no Beggar to live by the Sweat of another's Brow; it has even been made penal at *Turin*, to relieve a strolling Beggar. To which I might add, that the Person whose Authority will be of the greatest Weight with

with you, even the *Pope* himself, is at this Day endeavouring to put new Life into the Trade and Manufactures of his Country.

Though I am in no Secret of the Court of *Rome*, yet I will venture to affirm, that neither *Pope*, nor *Cardinals*, will be pleased to hear, that those of their Communion are distinguished above all others, by Sloth, Dirt, and Beggary; or be displeased at your endeavouring to rescue them from the Reproach of such an infamous Distinction.

The Case is as clear as the Sun; what we urge is enforced by every Motive that can work on a reasonable Mind. The Good of your Country, your own private Interest, the Duty of your Function, the Cries and Distresses of the Poor do with one Voice call for your Assistance. And if it is on all Hands allowed to be right and just, if agreeable both to Reason and Religion, if coincident with the Views both of your temporal and spiritual Superiors, it is to be hoped, *this Address* may find a favourable Reception, and that a Zeal for disputed Points, will not hinder your concurring to propagate so plain and useful a Doctrine, wherein we are all agreed.

When a Leak is to be stopped, or a Fire extinguished, do not all Hands co-operate without Distinction of Sect or Party? Or if I am fallen into a Ditch, shall I not suffer a Man to help me out, until I have first examined his Creed? Or when I am sick, shall I refuse the Physic, because my Physician doth, or doth not believe the *Pope*'s Supremacy?

Fas est et ab Hoste doceri. But in Truth, I am no Enemy to your Persons, whatever I may think of your Tenets. On the contrary, I am your sincere Well-wisher. I consider you as my Countrymen, as Fellow-Subjects, as professing Belief in the same *Christ*. And I do most sincerely wish,

there

there was no other Conteſt between us but *Who ſhall moſt compleatly practiſe the Precepts of Him by whoſe Name we are called, and whoſe Diſciples we all profeſs to be.*

Soon after the preceding ADDRESS was publiſhed, the Printer hereof received the following LETTER from the *Roman Catholic Clergy* of the Dioceſe of *Dublin*, deſiring it to be inſerted in the *Dublin Journal* of *November* 18, 1749.

YOU will very much oblige many of your conſtant Readers, if you acquaint the Public, that the ADDRESS you lately publiſhed, intitled, *A Word to the Wiſe; or an Exhortation to the Roman Catholic Clergy of Ireland*, was received by the *Roman* Catholic Clergy of *Dublin*, with the higheſt Senſe of Gratitude; and they take the Liberty, in this public Manner, to return their ſincere and hearty Thanks to the worthy Author, aſſuring him, that they are determined to comply with every Particular recommended in it, to the utmoſt of their Power. In every Page it contains a Proof of the Author's extenſive Charity: His Views are only towards the public Good: The Means he preſcribeth are eaſily complied with, and his Manner of treating Perſons in their Circumſtances ſo very ſingular, that they plainly ſhew the good Man, the polite Gentleman, and the true Patriot. All this hath ſo great an Effect upon them, that they have already directed circular Letters to the Pariſh Prieſts of this Dioceſe, recommending, in the moſt earneſt Manner, the Peruſal

Peruſal, and zealous Execution of what is contained in the ſaid Addreſs; and it is hoped, that by publiſhing this in your Journal, the *Roman* Catholic Clergy of the other Parts of this Kingdom will be induced to follow their Example, which muſt promote the laudable Views of that great and good Man. At the ſame Time he may be aſſured, that the *Roman* Catholic Clergy of this City, have frequently taken conſiderable Pains to recommend, to their reſpective Flocks, Induſtry, and a due Application to their different Trades and Callings, as an indiſpenſible Duty, and the Means of avoiding the many Vices and bad Conſequences which generally attend criminal Poverty and Want. But the more effectually to prevent theſe Evils, and remove all Excuſes for Sloth and Idleneſs, they have, ſeveral Months ago, purſuant to the Example of many Biſhopricks in *Lombardy*, *Spain*, *Naples*, &c. taken the Steps moſt proper and expedient, in their Opinion, to leſſen conſiderably the Number of Holidays in this Kingdom; and they make no Doubt but their Expectations will, in a ſhort Time, be fully anſwered, to the great Advantage of the Public.

We are, &c.

A LETTER TO THE ROMAN CATHOLICS of the Dioceſe of *Cloyne*.

Publiſhed in the late Rebellion, A. D. MDCCXLV.

My Countrymen and Fellow Subjects,

NOtwithſtanding the Differences of our religious Opinions, I ſhould be ſorry to be wanting in any Inſtance of Humanity, or good Neighbourhood to any of you. For which Reaſon I find myſelf ſtrongly inclined, at this critical Juncture, to put you in Mind, that you have been treated with a truly Chriſtian Lenity under the preſent Government, that your Perſons have been protected, and your Properties ſecured by equal Laws, and that it would be highly imprudent as well as ungrateful to forfeit theſe Advantages, by making yourſelves Tools to the Ambition of foreign Princes, who fancy it expedient to raiſe Diſturbances among us at preſent, but as ſoon as their own Ends are ſerved, will not fail to abandon you, as they have always done.

Is it not evident that your true Intereſt conſiſts in lying ſtill, and waiting the Event, ſince *Ireland* muſt

must necessarily follow the Fate of *England*; and that therefore Prudence and Policy prescribe Quiet to the Roman Catholics of this Kingdom, who, in Case a Change of Hands should not succeed, after your attempting to bring it about, must then expect to be on a worse Foot than ever?

But we will suppose it succeeds to your Wish. What then? Would not this undermine even your own Interests and Fortune, which are often interwoven with those of your Neighbours? Would not all those, who have Debts or Money, or other Effects in the Hands of Protestants, be fellow Sufferers with them? Would not all those who hold under the Acts of Settlement, be as liable as Protestants themselves to be dispossessed by the old Proprietors? Or, can even those who are styled Proprietors, flatter themselves with Hopes of possessing the Estates which they claim, which, in all likelihood, would be given to Favourites, (perhaps to Foreigners) who are near the Person, or who fought the Battles, of their Master.

Under Protestant Governments, those of your Communion, have formerly enjoyed a greater Share of the Lands of this Kingdom, and more ample Privileges. You bore your Part in the Magistracy and the Legislature, and could complain of no Hardships on the Score of your Religion. If these Advantages have been since impaired or lost, was it not by the wrong Measures yourselves took to enlarge them, in several successive Attempts, each of which left you weaker and in a worse Condition than you were before. And this, notwithstanding the vaunted Succours of *France* and *Spain*, whose vain Efforts in Conjunction with yours constantly recoiled on your own Heads, even when your Numbers and Circumstances were far more considerable than they now are.

You

You all know these Things to be true. I appeal to your own Breasts. Dear bought Experience hath taught you, and past Times instruct the present. But perhaps you follow Conscience rather than Interest. Will any Men amongst you pretend to plead Conscience against being quiet, or against paying Allegiance and peaceable Submission to a Protestant Prince, which the first Christians paid even to Heathen, and which those of your Communion, at this Day, pay to Mahometan and to Idolatrous Princes in *Turkey* and *China*, and which you yourselves have so often professed to pay to our present gracious Sovereign? Conscience is quite out of the Case. And what Man in his Senses would engage in a dangerous Course, to which neither Interest doth invite, nor Conscience oblige him?

I heartily wish, that this Advice may be as well taken, as it is meant, and that you may maturely consider your true Interest, rather than rashly repeat the same Errors which you have so often repented of. So recommending you to the merciful Guidance of Almighty God, I subscribe myself,

Your real Well-wisher.

GEORGE CLOYNE.

MAXIMS

MAXIMS

CONCERNING

PATRIOTISM.

First Publiſhed, A. D. MDCCL.

1. EVERY Man, by conſulting his own Heart, may eaſily know whether he is or is not a Patriot. But it is not ſo eaſy for the Byſtanders.

2. Being loud and vehement either againſt a Court, or for a Court, is no Proof of Patriotiſm.

3. A Man whoſe Paſſion for Money runs high, bids fair for being no Patriot. And he likewiſe whoſe Appetite is keen for Power.

4. A Native than a Foreigner, a married Man than a Batchelor, a Believer than an Infidel, have a better Chance for being Patriots.

5. It is impoſſible an Epicure ſhould be a Patriot.

6. It is impoſſible a Man who cheats at Cards, or cogs the Dice, ſhould be a Patriot.

7. It is impoſſible a Man who is falſe to his Friends and Neighbours ſhould be true to the Public.

8. Every

8. Every Knave is a thorough Knave. And a thorough Knave is a Knave throughout.

9. A Man who hath no Senſe of God or Conſcience: would you make ſuch a one Guardian to your Child? if not, why Guardian to the State?

10. A Sot, a Beaſt, benummed and ſtupified by Exceſs, is good for nothing, much leſs to make a Patriot of.

11. A Fop or Man of Pleaſure makes but a ſcurvy Patriot.

12. A ſullen, churliſh Man, who loves no Body, will hardly love his Country.

13. The Love of Praiſe and Eſteem may do ſomething: but to make a true Patriot there muſt be an inward Senſe of Duty and Conſcience.

14. Honeſty (like other Things) grows from its proper Seed, good Principles early laid in the Mind.

15. To be a real Patriot, a Man muſt conſider his Countrymen as God's Creatures, and himſelf as accountable for his acting towards them.

16. If *pro Aris et Focis* be the Life of Patriotiſm, he who hath no Religion or no Home makes a ſuſpected Patriot.

17. No Man perjures himſelf for the Sake of Conſcience.

18. There is an eaſy way of reconciling Malecontents.——*Sunt verba & voces quibus hunc lenire dolorem*, &c.

19. A good Groom will rather ſtroke than ſtrike.

20. He who ſaith there is no ſuch Thing as an honeſt Man, you may be ſure is himſelf a Knave.

21. I have no Opinion of your bumper Patriots. Some eat, ſome drink, ſome quarrel for their Country. MODERN PATRIOTISM!

22. *Ibycus* is a carking, griping, cloſefiſted Fellow. It is odds that *Ibycus* is not a Patriot.

23. We

23. We are not to think every clamorous Haranguer, or every ſplenetic Repiner againſt a Court, is therefore a Patriot.

24. A Patriot is one who heartily wiſheth the public Proſperity, and doth not only wiſh, but alſo ſtudy and endeavour to promote it.

25. Gameſters, Fops, Rakes, Bullies, Stock-jobbers: alas! what Patriots?

26. Some Writers have thought it impoſſible that Men ſhould be brought to laugh at public Spirit. Yet this hath been done in the preſent Age.

27. The Patriot aims at his private Good in the Public. The Knave makes the Public ſubſervient to his private Intereſt. The former conſiders himſelf as Part of a Whole, the latter conſiders himſelf as the Whole.

28. There is and ever will be a natural Strife between Court and Country. The one will get as much, and the other give as little as it can. How muſt the Patriot behave himſelf?

29. He gives the neceſſary. If he gives more it is with a View of gaining more to his Country.

30. A Patriot will never barter the public Money for his private Gain.

31. Moral Evil is never to be committed, phyſical Evil may be incurred, either to avoid a greater Evil, or to procure a good.

32. Where the Heart is right, there is true Patriotiſm.

33. In your Man of Buſineſs, it is eaſier to meet with a good Head than a good Heart.

34. A Patriot will admit there may be honeſt Men, and that honeſt Men may differ.

35. He that always blames, or always praiſes is no Patriot.

36. Were

36. Were all ſweet and ſneaking Courtiers, or were all four Malecontents; in either Caſe the Public would thrive but ill.

37. A Patriot would hardly wiſh there was no Contraſt in the State.

38. Ferments of the worſt Kind ſucceed to perfect Inaction.

39. A Man rages, rails and raves; I ſuſpect his Patriotiſm.

40. The fawning Courtier and the ſurly 'Squire often mean the ſame Thing, each his own Intereſt.

41. A Patriot will eſteem no Man for being of his Party.

42. The factious Man is apt to miſtake himſelf for a Patriot.

THE

THE

QUERIST.

CONTAINING,

Several *QUERIES*,

Propoſed to the

CONSIDERATION

OF THE

PUBLIC.

I the Lord have brought down the high Tree, have exalted the low Tree, have dried up the green Tree, and have made the dry Tree to flouriſh.

Ezek. xvii. 24.

First Printed A. D. MDCCXXXV.

ADVERTISEMENT

BY THE

AUTHOR.

THE QUERIST was first printed in the Year One Thousand Seven Hundred and Thirty-five; since which Time, the Face of Things is somewhat changed. In this Edition, some Alterations have been made. The three Parts are published in one; some few Queries are added, and many omitted, particularly, of those relating to the Sketch or Plan of a national Bank; which it may be Time enough to take again in Hand, when the Public shall seem disposed to make Use of such an Expedient. I had determined with myself never to prefix my Name to the Queriſt, but in the last Edition was over-ruled by a Friend, who was remarkable for pursuing the public Interest with as much Diligence, as others do their own. I apprehend the same Censure on this, that I incurred upon another Occasion, for meddling out of my Profession. Though to feed the Hungry and clothe the Naked, by promoting an honest Industry, will, perhaps, be deemed no improper Employment for a Clergyman, who still thinks himself a Member of the Commonwealth. As the Sum of human Happiness is supposed to consist in the Goods of Mind, Body and Fortune, I would fain make my Studies of some Use to Mankind, with Regard to each of these three Particulars, and hope it will not be thought faulty or indecent in any Man, of what Profession soever, to offer his Mite towards improving the Manners, Health and Prosperity of his Fellow-creatures.

THE

THE

QUERIST.

Qu. 1. WHETHER there ever was, is, or will be, an induſtrious Nation poor, or an idle rich?

2. Whether a People can be called poor, where the common Sort are well fed, clothed and lodged?

3. Whether the Drift and Aim of every wiſe State ſhould not be, to encourage Induſtry in its Members? And, whether thoſe, who employ neither Heads nor Hands for the common Benefit, deſerve not to be expelled like Drones out of a well governed State?

4. Whether the four Elements, and Man's Labour therein, be not the true Source of Wealth?

5. Whether Money be not only ſo far uſeful, as it ſtirreth up Induſtry, enabling Men mutually to participate the Fruits of each others Labour?

6. Whether any other Means, equally conducing to excite and circulate the Induſtry of Mankind, may not be as uſeful as Money?

7. Whether the real End and Aim of Men be not Power? And whether he who could have every Thing elſe at his Wiſh or Will, would value Money?

8. Whether

8. Whether the public Aim in every well governed State be not, that each Member, according to his juſt Pretenſions and Induſtry, ſhould have Power?

9. Whether Power be not referred to Action; and whether Action doth not follow Appetite or Will?

10. Whether Faſhion doth not create Appetites; and whether the prevailing Will of a Nation is not the Faſhion?

11. Whether the Current of Induſtry and Commerce be not determined by this prevailing Will?

12. Whether it be not owing to Cuſtom, that the Faſhions are agreeable?

13. Whether it may not concern the Wiſdom of the Legiſlature to interpoſe in the making of Faſhions; and not leave an Affair of ſo great Influence, to the Management of Women and Fops, Taylors and Vintners?

14. Whether reaſonable Faſhions are a greater Reſtraint on Freedom than thoſe which are unreaſonable?

15. Whether a general good Taſte in a People would not greatly conduce to their thriving? And whether an uneducated Gentry be not the greateſt of national Evils?

16. Whether Cuſtoms and Faſhions do not ſupply the Place of Reaſon, in the Vulgar of all Ranks? Whether, therefore, it doth not very much import that they ſhould be wiſely framed?

17. Whether the imitating thoſe Neighbours in our Faſhions, to whom we bear no Likeneſs in our Circumſtances, be not one Cauſe of Diſtreſs to this Nation?

18. Whether frugal Faſhions in the upper Rank, and comfortable Living in the lower, be not the Means to multiply Inhabitants?

19. Whether

19. Whether the Bulk of our *Iriſh* Natives are not kept from thriving, by that Cynical Content in Dirt and Beggary, which they poſſeſs to a Degree beyond any other People in Chriſtendom?

20. Whether the creating of Wants be not the likelieſt Way to produce Induſtry in a People? And whether, if our Peaſants were accuſtomed to eat Beef and wear Shoes, they would not be more induſtrious?

21. Whether other Things being given, as Climate, Soil, *&c.* the Wealth be not proportioned to the Induſtry, and this to the Circulation of Credit, be the Credit circulated or transferred by what Marks or Tokens ſoever?

22. Whether, therefore, leſs Money, ſwiftly circulating, be not, in Effect, equivalent to more Money ſlowly circulating? Or, whether, if the Circulation be reciprocally as the Quantity of Coin, the Nation can be a Loſer?

23. Whether Money is to be conſidered as having an intrinſic Value, or as being a Commodity, a Standard, a Meaſure, or a Pledge, as is variouſly ſuggeſted by Writers? And whether the true Idea of Money, as ſuch, be not altogether that of a Ticket or Counter?

24. Whether the Value or Price of Things, be not a compounded Proportion, directly as the Demand, and reciprocally as the Plenty?

25. Whether the Terms Crown, Livre, Pound Sterling, *&c.* are not to be conſidered as Exponents or Denominations of ſuch Proportion? And whether Gold, Silver and Paper, are not Tickets or Counters for Reckoning, Recording, and Transferring thereof?

26. Whether the Denominations being retained, although the Bullion were gone, Things might not nevertheleſs be rated, bought and ſold, Induſtry

promoted, and a Circulation of Commerce maintained?

27. Whether an equal raiſing of all Sorts of Gold, Silver and Copper Coin, can have any Effect in bringing Money into the Kingdom? And whether altering the Proportions between the ſeveral Sorts, can have any other Effect, but multiplying one Kind and leſſening another, without any Increaſe of the Sum total?

28. Whether arbitrary changing the Denomination of Coin, be not a public Cheat?

29. What makes a wealthy People? Whether Mines of Gold and Silver are capable of doing this? And whether the Negros amidſt the Gold Sands of *Afric*, are not poor and deſtitute?

30. Whether there be any Virtue in Gold or Silver, other than as they ſet People at Work, or create Induſtry?

31. Whether it be not the Opinion or Will of the People, exciting them to Induſtry, that truly enricheth a Nation? And whether this doth not principally depend on the Means for counting, transferring, and preſerving Power, that is, Property of all Kinds?

32. Whether if there was no Silver or Gold in the Kingdom, our Trade might not nevertheleſs ſupply Bills of Exchange, ſufficient to anſwer the Demands of Abſentees in *England*, or elſewhere?

33. Whether current Bank-Notes may not be deemed Money? And whether they are not actually the greater Part of the Money of this Kingdom?

34. Provided the Wheels move, whether it is not the ſame Thing, as to the Effect of the Machine, be this done by the Force of Wind, or Water, or Animals?

35. Whether Power to command the Induſtry of others be not real Wealth? And whether Money be

be not in Truth, Tickets or Tokens for conveying and recording such Power, and whether it be of great Consequence what Materials the Tickets are made of?

36. Whether Trade, either foreign or domestic, be in Truth any more than this Commerce of Industry?

37. Whether to promote, transfer, and secure this Commerce, and this Property in human Labour, or, in other Words, this Power, be not the sole Means of enriching a People, and how far this may be done independently of Gold and Silver?

38. Whether it were not wrong to suppose Land itself to be Wealth? And whether the Industry of the People is not first to be considered, as that which constitutes Wealth, which makes even Land and Silver to be Wealth, neither of which would have any Value, but as Means and Motives to Industry?

39. Whether in the Wastes of *America*, a Man might not possess twenty Miles square of Land, and yet want his Dinner, or a Coat to his Back?

40. Whether a fertile Land, and the Industry of its Inhabitants, would not prove inexhaustible Funds of real Wealth, be the Counters for conveying and recording thereof what you will, Paper, Gold, or Silver?

41. Whether a single Hint be sufficient to overcome a Prejudice? And whether even obvious Truths will not sometimes bear repeating?

42. Whether if human Labour be the true Source of Wealth, it doth not follow that Idleness should of all Things be discouraged in a wise State?

43. Whether even Gold, or Silver, if they should lessen the Industry of its Inhabitants, would not be ruinous to a Country? And whether *Spain* be not an Instance of this?

44. Whether the Opinion of Men, and their Industry consequent thereupon, be not the true Wealth of *Holland*, and not the Silver supposed to be deposited in the Bank at *Amsterdam?*

45. Whether there is in Truth any such Treasure lying dead? And whether it be of great Consequence to the Public, that it should be real, rather than notional?

46. Whether in Order to understand the true Nature of Wealth and Commerce, it would not be right to consider a Ship's Crew cast upon a desert Island, and by Degrees forming themselves to Business and civil Life, while Industry begot Credit, and Credit moved to Industry?

47. Whether such Men would not all set themselves to Work? Whether they would not subsist by the mutual Participation of each others Industry? Whether when one Man had in his Way procured more than he could consume, he would not exchange his Superfluities to supply his Wants? Whether this must not produce Credit? Whether to facilitate these Conveyances, to record and circulate this Credit, they would not soon agree on certain Tallies, Tokens, Tickets, or Counters?

48. Whether Reflection in the better Sort might not soon remedy our Evils? And whether our real Defect be not a wrong Way of Thinking?

49. Whether it would not be an unhappy Turn in our Gentlemen, if they should take more Thought to create an Interest to themselves in this or that County, or Borough, than to promote the real Interest of their Country?

50. Whether if a Man builds a House he doth not in the first Place provide a Plan which governs his Work? And shall the Public act without an End, a View, a Plan?

51. Whether by how much the less particular Folk

Folk think for themſelves, the Public be not ſo much the more obliged to think for them?

52. Whether ſmall Gains be not the Way to great Profit? And if our Tradeſmen are Beggars, whether they may not thank themſelves for it?

53. Whether ſome Way might not be found for making Criminals uſeful in public Works, inſtead of ſending them either to *America*, or to the other World?

54. Whether we may not, as well as other Nations, contrive Employment for them? And whether Servitude, Chains, and hard Labour, for a Term of Years, would not be a more diſcouraging, as well as a more adequate Puniſhment for Felons, than even Death itſelf?

55. Whether there are not ſuch Things in *Holland* as bettering Houſes, for bringing young Gentlemen to Order? And whether ſuch an Inſtitution would be uſeleſs among us?

56. Whether it be true, that the Poor in *Holland* have no Reſource but their own Labour, and yet there are no Beggars in their Streets?

57. Whether he whoſe Luxury conſumeth foreign Products, and whoſe Induſtry produceth nothing domeſtic to exchange for them, is not ſo far forth injurious to his Country?

58. Whether Neceſſity is not to be hearkened to before Convenience, and Convenience before Luxury?

59. Whether to provide plentifully for the Poor, be not feeding the Root, the Subſtance whereof will ſhoot upwards into the Branches, and cauſe the Top to flouriſh?

60. Whether there be any Inſtance of a State wherein the People, living neatly and plentifully, did not aſpire to Wealth?

61. Whether Naſtineſs and Beggary do not, on

the contrary, extinguish all such Ambition, making Men listless, hopeless, and slothful?

62. Whether a Country inhabited by People well fed, clothed and lodged, would not become every Day more populous? And whether a numerous Stock of People in such Circumstances would not constitute a flourishing Nation; and how far the Product of our own Country may suffice for the compassing of this End?

63. Whether a People, who had provided themselves with the Necessaries of Life in good Plenty, would not soon extend their Industry to new Arts and new Branches of Commerce?

64. Whether those same Manufactures which *England* imports from other Countries, may not be admitted from *Ireland?* And, if so, whether Lace, Carpets and Tapestry, three considerable Articles of *English* Importation, might not find Encouragement in *Ireland?* And whether an Academy for Design might not greatly conduce to the perfecting those Manufactures among us?

65. Whether *France* and *Flanders* could have drawn so much Money from *England*, for figured Silks, Lace, and Tapestry, if they had not had Academies for Designing?

66. Whether when a Room was once prepared, and Models in Plaister of *Paris*, the Annual Expence of such an Academy need stand the Public in above two hundred Pounds a Year?

67. Whether our Linen-Manufacture would not find the Benefit of this Institution? And whether there be any Thing that makes us fall short of the *Dutch*, in Damasks, Diapers, and printed Linen, but our Ignorance in Design?

68. Whether those, who may slight this Affair as notional, have sufficiently considered the extensive Use of the Art of Design, and its Influence in most Trades and Manufactures, wherein the Forms of

of Things are often more regarded than the Materials? *

69. Whether there be any Art sooner learned than that of making Carpets? And whether our Women, with little Time and Pains, may not make more beautiful Carpets than those imported from *Turky?* And whether this Branch of the Woollen-Manufacture be not open to us?

70. Whether human Industry can produce, from such cheap Materials, a Manufacture of so great Value, by any other Art, as by those of Sculpture and Painting?

71. Whether Pictures and Statues are not in Fact so much Treasure? And whether *Rome* and *Florence* would not be poor Towns without them?

72. Whether they do not bring ready Money, as well as Jewels? Whether in *Italy*, Debts are not paid, and Children portioned with them, as with Gold and Silver?

73. Whether it would not be more prudent, to strike out and exert ourselves in permitted Branches of Trade, than to fold our Hands and repine, that we are not allowed the Woollen?

74. Whether it be true, that two Millions are yearly expended by *England* by foreign Lace and Linen?

75. Whether immense Sums are not drawn yearly into the *Northern* Countries, for supplying the *British* Navy with Hempen-Manufactures?

76. Whether there be any Thing more profitable than Hemp? And whether there should not be great Præmiums for encouraging our Hempen-Trade? What Advantages may not *Great-Britain* make of a Country where Land and Labour are so cheap?

77. Whether *Ireland* alone might not raise Hemp sufficient for the *British* Navy? And whether it

* Since the first Publication of this Query, the Art of Design seems to be more considered and countenanced among us.

would not be vain to expect this from the *British* Colonies in *America*, where Hands are so scarce, and Labour so excessively dear?

78. Whether if our own People want Will or Capacity for such an Attempt, it might not be worth while for some undertaking Spirits in *England* to make Settlements, and raise Hemp in the Counties of *Clare* and *Limerick*, than which, perhaps, there is not fitter Land in the World for that Purpose? And whether both Nations would not find their Advantage therein?

79. Whether if all the idle Hands in this Kingdom were employed on Hemp and Flax, we might not find sufficient Vent for these Manufactures?

80. How far it may be in our own Power to better our Affairs, without interfering with our Neighbours?

81. Whether the Prohibition of our Woollen-Trade, ought not naturally to put us on other Methods, which give no Jealousy?

82. Whether Paper be not a valuable Article of Commerce? And whether it be not true, that one single Bookseller in *London* yearly expended above four thousand Pounds in that foreign Commodity?

83. How it comes to pass, that the *Venetians* and *Genoese*, who wear so much less Linen, and so much worse than we do, should yet make very good Paper, and in great Quantity, while we make very little?

84. How long it will be before my Countrymen find out, that it is worth while to spend a Penny, in order to get a Groat?

85. If all the Land were tilled that is fit for Tillage, and all that sowed with Hemp and Flax that is fit for raising them, whether we should have much Sheep-walk beyond what was sufficient to supply the Necessities of the Kingdom?

86. Whether other Countries have not flourished without the Woollen-Trade? 87.

87. Whether it be not a ſure Sign, or Effect of a Country's thriving, to ſee it well cultivated and full of Inhabitants? And if ſo, whether a great Quantity of Sheep-walk, be not ruinous to a Country, rendering it waſte and thinly inhabited?

88. Whether the employing ſo much of our Land under Sheep, be not in fact an *Iriſh* Blunder?

89. Whether our hankering after our Woollen-Trade, be not the true and only Reaſon, which hath created a Jealouſy in *England* towards *Ireland?* And whether any Thing can hurt us more than ſuch Jealouſy?

90. Whether it be not the true Intereſt of both Nations, to become one People? And whether either be ſufficiently apprized of this?

91. Whether the upper Part of this People are not truly *Engliſh*, by Blood, Language, Religion, Manners, Inclination and Intereſt?

92. Whether we are not as much *Engliſhmen*, as the Children of old *Romans* born in *Britain*, were ſtill *Romans?*

93. Whether it be not our true Intereſt, not to interfere with them; and, in every other Caſe, whether it be not their true Intereſt to befriend us?

94. Whether a Mint in *Ireland* might not be of great Convenience to the Kingdom; and whether it could be attended with any poſſible Inconvenience to *Great-Britain?* And whether there were not Mints in *Naples* and in *Sicily*, when thoſe Kingdoms were Provinces to *Spain*, or the Houſe of *Auſtria?*

95. Whether any Thing can be more ridiculous, than for the *North* of *Ireland* to be jealous of a Linen-Manufacture in the *South?*

96. Whether the County of *Tipperary* be not much better Land than the County of *Armagh*; and yet whether the latter is not much better improved and inhabited than the former?

97. Whether every Landlord in the Kingdom doth not know the Cauſe of this? And yet how few are the better for ſuch their Knowledge?

98. Whether large Farms under few Hands, or ſmall ones under many, are likely to be made moſt of? And whether Flax and Tillage do not naturally multiply Hands, and divide Land into ſmall Holdings, and well-improved?

99. Whether, as our Exports are leſſened, we ought not to leſſen our Imports? And whether theſe will not be leſſened as our Demands, and theſe as our Wants, and theſe as our Cuſtoms or Faſhions? Of how great Conſequence therefore are Faſhions to the Public?

100. Whether it would not be more reaſonable to mend our State than to complain of it; and how far this may be in our own Power?

101. What the Nation gains by thoſe who live in *Ireland* upon the Produce of foreign Countries?

102. How far the Vanity of our Ladies in dreſſing, and of our Gentlemen in drinking, contributes to the general Miſery of the People?

103. Whether Nations as wiſe and opulent as ours, have not made ſumptuary Laws; and what hinders us from doing the ſame?

104. Whether thoſe who drink foreign Liquors, and deck themſelves and their Families with foreign Ornaments, are not ſo far forth to be reckoned Abſentees?

105. Whether as our Trade is limited, we ought not to limit our Expences; and whether this be not the natural and obvious Remedy?

106. Whether the Dirt, and Famine, and Nakedneſs of the Bulk of our People, might not be remedied, even although we had no foreign Trade? And whether this ſhould not be our firſt Care; and whether, if this were once provided for, the Conveniencies of the Rich would not ſoon follow?

107. Whether comfortable Living doth not produce Wants, and Wants Induſtry, and Induſtry Wealth?

108. Whether there is not a great Difference between *Holland* and *Ireland?* And whether foreign Commerce, without which the one could not ſubſiſt, be ſo neceſſary for the other?

109. Might we not put a Hand to the Plough, or the Spade, although we had no foreign Commerce?

110. Whether the Exigencies of Nature are not to be anſwered by Induſtry on our own Soil? And how far the Conveniencies and Comforts of Life may be procured, by a domeſtic Commerce between the ſeveral Parts of this Kingdom?

111. Whether the Women may not ſew, ſpin, weave, embroider, ſufficiently for the Embelliſhment of their Perſons, and even enough to raiſe Envy in each other, without being beholden to foreign Countries?

112. Suppoſe the Bulk of our Inhabitants had Shoes to their Feet, Clothes to their Backs, and Beef in their Bellies? Might not ſuch a State be eligible for the Public, even though the 'Squires were condemned to drink Ale and Cyder?

113. Whether if Drunkenneſs be a neceſſary Evil, Men may not as well drink the Growth of their own Country?

114. Whether a Nation within itſelf might not have real Wealth, ſufficient to give its Inhabitants Power and Diſtinction, without the Help of Gold and Silver?

115. Whether, if the Arts of Sculpture and Painting were encouraged among us, we might not furniſh our Houſes in a much nobler Manner with our own Manufactures?

116. Whether we have not, or may not have, all the neceſſary Materials for Building at home?

117. Whether Tiles and Plaiſter may not ſupply the Place of *Norway* Fir, for Flooring and Wainſcot?

118. Whether Plaiſter be not warmer, as well as more ſecure, than Deal? And whether a modern faſhionable Houſe, lined with Fir, daubed over with Oil and Paint, be not like a Fire-ſhip, ready to be lighted up by all Accidents?

119. Whether larger Houſes, better built and furniſhed, a greater Train of Servants, the Difference with regard to Equipage and Table, between finer and coarſer, more and leſs elegant, may not be ſufficient to feed a reaſonable Share of Vanity, or ſupport all proper Diſtinctions? And whether all theſe may not be procured, by domeſtic Induſtry out of the four Elements, without ranſacking the four Quarters of the Globe?

120. Whether any Thing is a nobler Ornament, in the Eye of the World, than an *Italian* Palace, that is, Stone and Mortar ſkilfully put together, and adorned with Sculpture and Painting; and whether this may not be compaſſed without foreign Trade?

121. Whether an Expence in Gardens and Plantations would not be an elegant Diſtinction for the Rich, a domeſtic Magnificence, employing many Hands within, and drawing nothing from abroad?

122. Whether the Apology which is made for foreign Luxury in *England*, to wit, that they could not carry on their Trade without Imports as well as Exports, will hold in *Ireland*?

123. Whether one may not be allowed to conceive and ſuppoſe a Society, or Nation of human Creatures, clad in Woollen Cloths and Stuffs, eating good Bread, Beef and Mutton, Poultry and Fiſh in great Plenty, drinking Ale, Mead and Cyder, inhabiting decent Houſes built of Brick and Marble, taking their Pleaſure in fair Parks and Gardens, depending on no foreign Imports either for

for Food, or Raiment? And whether such People ought much to be pitied?

124. Whether *Ireland* be not as well qualified for such a State, as any Nation under the Sun?

125. Whether in such a State the Inhabitants may not contrive to pass the twenty-four Hours, with tolerable Ease and Chearfulness? And whether any People upon Earth can do more?

126. Whether they may not eat, drink, play, dress, visit, sleep in good Beds, sit by good Fires, build, plant, raise a Name, make Estates, and spend them?

127. Whether upon the whole, a domestic Trade may not suffice in such a Country as *Ireland*, to nourish and clothe its Inhabitants, and provide them with the reasonable Conveniencies, and even Comforts of Life?

128. Whether a general Habit of living well, would not produce Numbers and Industry; and whether, considering the Tendency of human Kind, the Consequence thereof would not be foreign Trade and Riches, how unnecessary soever?

129. Whether, nevertheless, it be a Crime to enquire how far we may do without foreign Trade, and what would follow on such a Supposition?

130. Whether the Number and Welfare of the Subjects be not the true Strength of the Crown?

131. Whether in all public Institutions, there should not be an End proposed, which is to be the Rule and Limit of the Means? Whether this End should not be the Well-being of the Whole? And whether, in order to this, the first Step should not be to clothe and feed our People?

132. Whether there be upon Earth any Christian, or civilized People, so beggarly, wretched, and destitute, as the common *Irish*?

133. Whether, nevertheless, there is any other People whose Wants may be more easily supplied from home? 134.

134. Whether, if there was a Wall of Braſs a thouſand Cubits high, round this Kingdom, our Natives might not nevertheleſs live cleanly and comfortably, till the Land and reap the Fruits of it?

135. What ſhould hinder us from exerting ourſelves, uſing our Hands and Brains, doing ſomething or other, Man, Woman and Child, like the other Inhabitants of God's Earth?

136. Be the reſtraining our Trade well or ill adviſed in our Neighbours, with reſpect to their own Intereſt, yet whether it be not plainly ours to accommodate ourſelves to it?

137. Whether it be not vain to think of perſuading other People to ſee their Intereſt, while we continue blind to our own?

138. Whether there be any other Nation poſſeſſed of ſo much good Land, and ſo many able Hands to work it, which yet is beholden for Bread to foreign Countries?

139. Whether it be true, that we import Corn to the Value of two hundred thouſand Pounds in ſome Years? *

140. Whether we are not undone by Faſhions made for other People? And whether it be not Madneſs in a poor Nation to imitate a rich one?

141 Whether a Woman of Faſhion ought not to be declared a public Enemy?

142. Whether it be not certain, that from the ſingle Town of *Cork* were exported, in one Year, no leſs than one hundred and ſeven thouſand one hundred ſixty one Barrels of Beef; ſeven thouſand three hundred and ſeventy-nine Barrels of Pork; thirteen thouſand four hundred and ſixty-one Caſks, and eighty-five thouſand ſeven hundred and twenty-ſeven Firkins of Butter? And what Hands were employed in this Manufacture?

143.

* Things are now better in Reſpect of this Particular, and ſome others, than they were when the *Querift* was firſt publiſhed.

143. Whether a Foreigner could imagine, that one half of the People were ſtarving, in a Country which ſent out ſuch Plenty of Proviſions?

144. Whether an *Iriſh* Lady, ſet out with *French* Silks, and *Flanders* Lace, may not be ſaid to conſume more Beef and Butter than a hundred of our labouring Peaſants?

145. Whether nine Tenths of our foreign Trade be not carried on ſingly to ſupport the Article of Vanity?

146. Whether it can be hoped, that private Perſons will not indulge this Folly, unleſs reſtrained by the Public?

147. How Vanity is maintained in other Countries? Whether in *Hungary*, for Inſtance, a proud Nobility are not ſubſiſted with ſmall Imports from abroad?

148. Whether there be a prouder People upon Earth than the noble *Venetians*, although they all wear plain black Clothes?

149. Whether a People are to be pitied, that will not ſacrifice their little particular Vanities to the public Good? And yet, whether each Part would not except their own Foible from this public Sacrifice, the 'Squire his Bottle, the Lady her Lace?

150. Whether Claret be not often drank rather for Vanity than for Health, or Pleaſure?

151. Whether it be true, that Men of nice Palates have been impoſed on, by Elder Wine for *French* Claret, and by Mead for Palm Sack?

152. Do not *Engliſhmen* abroad purchaſe Beer and Cyder at ten Times the Price of Wine?

153. How many Gentlemen are there in *England* of a thouſand Pounds *per Annum*, who never drink Wine in their own Houſes? Whether the ſame may be ſaid of any in *Ireland* who have even one hundred Pounds *per Annum*?

154. What Reaſon have our Neighbours in *England* for diſcouraging *French* Wines, which may not hold with reſpect to us alſo? 155.

155. How much of the neceſſary Suſtenance of our People is yearly exported for Brandy?

156. Whether, if People muſt poiſon themſelves, they had not better do it with their own Growth?

157. If we imported neither Claret from *France*, nor Fir from *Norway*, what the Nation would ſave by it?

158. When the Root yieldeth inſufficient Nouriſhment, whether Men do not top the Tree to make the lower Branches thrive?

159. Whether, if our Ladies drank Sage or Baum Tea out of *Iriſh* Ware, it would be an inſupportable national Calamity?

160. Whether it be really true that ſuch Wine is beſt as moſt encourages Drinking, *i. e.* that muſt be given in the largeſt Doſe to produce its Effect? And whether this holds with regard to any other Medicine?

161. Whether that Trade ſhould not be accounted moſt pernicious, wherein the Balance is moſt againſt us? And whether this be not the Trade with *France?*

162. Whether it be not even Madneſs, to encourage Trade with a Nation that takes nothing of our Manufacture?

163. Whether *Ireland* can hope to thrive, if the major Part of her Patriots ſhall be found in the *French* Intereſt?

164. Whether great Plenty and Variety of excellent Wines are not to be had on the Coaſts of *Italy* and *Sicily?* And whether thoſe Countries would not take our Commodities of Linen, Leather, Butter, *&c.* in exchange for them?

165. Particularly, whether the *Vinum Mamertinum*, which grows on the Mountains about *Meſſina*, a red, generous Wine, highly eſteemed (if we may credit *Pliny*) by the antient *Romans*, would

would not come cheap, and pleaſe the Palates of our Iſlanders?

166. Why, if a Bribe by the Palate or the Purſe be in Effect the ſame Thing, they ſhould not be alike infamous?

167. Whether the Vanity and Luxury of a few ought to ſtand in Competition with the Intereſt of a Nation?

168. Whether national Wants ought not to be the Rule of Trade? And whether the moſt preſſing Wants of the Majority ought not to be firſt conſidered?

169. Whether it is poſſible the Country ſhould be well improved, while our Beef is exported, and our Labourers live upon Potatoes?

170. If it be reſolved that we cannot do without foreign Trade, whether, at leaſt, it may not be worth while to conſider what Branches thereof deſerve to be entertained, and how far we may be able to carry it on under our preſent Limitations?

171. What foreign Imports may be neceſſary, for clothing and feeding the Families of Perſons not worth above one hundred Pounds a Year? And how many wealthier there are in the Kingdom, and what Proportion they bear to the other Inhabitants?

172. Whether Trade be not then on a right Foot, when foreign Commodities are imported in Exchange only for domeſtic Superfluities?

173. Whether the Quantities of Beef, Butter, Wool and Leather, exported from this Iſland, can be reckoned the Superfluities of a Country, where there are ſo many Natives naked and famiſhed?

174. Whether it would not be wiſe ſo to order our Trade, as to export Manufactures rather than Proviſions, and of thoſe ſuch as employ moſt Hands?

175. Whether she would not be a very vile Matron, and justly thought either mad or foolish, that should give away the Necessaries of Life, from her naked and famished Children, in Exchange for Pearls to stick in her Hair, and sweet Meats to please her own Palate?

176. Whether a Nation might not be considered as a Family?

177. Whether the Remark made by a *Venetian* Ambassador to Cardinal *Richelieu*——*That* France *needed nothing to be rich and easy, but to know how to spend what she dissipates*———may not be of Use also to other People?

178. Whether hungry Cattle will not leap over Bounds? And whether most Men are not hungry in a Country where expensive Fashions obtain?

179. Whether there should not be published yearly, Schedules of our Trade, containing an Account of the Imports and Exports of the foregoing Year?

180. Whether other Methods may not be found for supplying the Funds, besides the Custom on Things imported?

181, Whether any Art or Manufacture be so difficult as the making of good Laws?

182. Whether our Peers and Gentlemen are born Legislators? Or, whether that Faculty be acquired by Study and Reflection?

183. Whether to comprehend the real Interest of a People, and the Means to procure it, doth not imply some Fund of Knowledge, historical, moral and political, with a Faculty of Reason improved by Learning?

184. Whether every Enemy to Learning be not a *Goth?* And whether every such *Goth* among us be not an Enemy to the Country?

185. Whether, therefore, it would not be an Omen of ill Presage, a dreadful Phœnomenon in the Land,

Land, if our great Men ſhould take it in their Heads to deride Learning and Education?

186. Whether on the contrary, it ſhould not ſeem worth while to erect a Mart of Literature in this Kingdom, under wiſer Regulations and better Diſcipline than in any other Part of *Europe?* And whether this would not be an infallible Means of drawing Men and Money into the Kingdom?

187. Whether the governed be not too numerous for the governing Part of our College? And whether it might not be expedient to convert thirty Natives-Places into twenty Fellowſhips?

188. Whether if we had two Colleges, there might not ſpring an uſeful Emulation between them? And whether it might not be contrived, ſo to divide the Fellows, Scholars and Revenues, between both, as that no Member ſhould be a Loſer thereby?

189. Whether ten thouſand Pounds well laid out, might not build a decent College, fit to contain two hundred Perſons; and whether the Purchaſe-Money of the Chambers, would not go a good Way towards defraying the Expence?

190. Where this College ſhould be ſituated?

191. Whether in Imitation of the Jeſuits at *Paris*, who admit Proteſtants to ſtudy in their Colleges, it may not be right for us alſo to admit Roman-Catholics into our College, without obliging them to attend Chapel-Duties, or Catechiſms, or Divinity-Lectures? And whether this might not keep Money in the Kingdom, and prevent the Prejudices of a foreign Education?

192. Whether it is poſſible a State ſhould not thrive, whereof the lower Part were induſtrious, and the upper wiſe?

193. Whether the collected Wiſdom of Ages and Nations be not found in Books?

194. Whether *Themiſtocles* his Art of making a little City, or a little People, become a great one, be learned any where ſo well as in the Writings of the Ancients?

195. Whether a wiſe State hath any Intereſt nearer Heart, than the Education of Youth?

196. Whether the Mind, like Soil, doth not by Diſuſe, grow ſtiff; and whether Reaſoning and Study be not like ſtirring and dividing the Glebe?

197. Whether an early Habit of Reflexion, although obtained by ſpeculative Sciences, may not have its Uſe in practical Affairs?

198. Whether even thoſe Parts of Academical Learning which are quite forgotten, may not have improved and enriched the Soil, like thoſe Vegetables which are raiſed, not for themſelves, but plowed in for a Dreſſing of Land?

199. Whether it was not an *Iriſh* Profeſſor who firſt opened the public Schools at *Oxford*? Whether this Iſland hath not been antiently famous for Learning? And whether at this Day it hath any better Chance for being conſiderable?

200. Whether we may not with better Grace ſit down and complain, when we have done all that lies in our Power to help ourſelves?

201. Whether the Gentleman of Eſtate hath a right to be idle; and whether he ought not to be the great Promoter and Director of Induſtry, among his Tenants and Neighbours?

202. Whether in the Cantons of *Switzerland* all under thirty Years of Age are not excluded from their great Councils?

203. Whether *Homer*'s Compendium of Education,

Μύθων μεν ξητῆρ ἔμεναι, πρηκτῆρά τε ἔργων,*

would not be a good Rule for modern Educators of Youth? And whether half the Learning

* Iliad ix.

ing and Study of these Kingdoms is not useless, for want of a proper Delivery and Pronunciation being taught in our Schools and Colleges?

204. Whether in any Order a good Building can be made of bad Materials? Or whether any Form of Government can make a happy State out of bad Individuals?

205. What was it that *Solomon* compared to a Jewel of Gold in a Swine's Snout?

206. Whether the Public is more concerned in any Thing than in the Procreation of able Citizens?

207. Whether to the Multiplying of Human-Kind, it would not much conduce, if Marriages were made with Good-Liking?

208. Whether, if Women had no Portions, we should then see so many unhappy and unfruitful Marriages?

209. Whether the Laws be not, according to *Aristotle*, a Mind without Appetite or Passion? And consequently without Respect of Persons?

210. Suppose a rich Man's Son marries a poor Man's Daughter, suppose also that a poor Man's Daughter is deluded and debauched by the Son of a rich Man; which is most to be pitied?

211. Whether the Punishment should be placed on the Seduced or the Seducer?

212. Whether a Promise made before God and Man in the most solemn Manner ought to be violated?

213. Whether it was *Plato*'s Opinion that *for the Good of the Community, rich should marry with rich? de Leg.* l. 4.

214. Whether as Seed equally scattered produceth a goodly Harvest, even so an equal Distribution of Wealth doth not cause a Nation to flourish?

215. Whence is it that *Barbs* and *Arabs* are so good Horses? And whether in those Countries they

they are not exactly nice in admitting none but Males of a good Kind to their Mares?

216. What Effects would the same Care produce in Families?

217. Whether the real Foundation for Wealth must not be laid in the Numbers, the Frugality and the Industry of the People? And whether all Attempts to enrich a Nation by other Means, as raising the Coin, Stock-Jobbing and such Arts, are not vain?

218. Whether a Door ought not to be shut against all other Methods of growing rich, save only by Industry and Merit? And whether Wealth got otherwise would not be ruinous to the Public?

219. Whether the Abuse of Banks and Paper-Money is a just Objection against the use thereof? And whether such Abuse might not easily be prevented?

220. Whether national Banks are not found useful in *Venice*, *Holland* and *Hamburgh?* And whether it is not possible to contrive one that may be useful also in *Ireland?*

221. Whether the Banks of *Venice* and *Amsterdam*, are not in the Hands of the Public?

222. Whether it may not be worth while to inform ourselves in the Nature of those Banks? And what Reason can be assigned, why *Ireland* should not reap the Benefit of such public Banks, as well as other Countries?

223. Whether a Bank of national Credit, supported by public Funds and secured by Parliament, be a Chimera or impossible Thing; and if not, what would follow from the Supposal of such a Bank?

224. Whether the Currency of a Credit so well secured would not be of great Advantage to our Trade and Manufactures?

225. Whether

225. Whether the Notes of such public Bank would not have a more general Circulation than those of private Banks, as being less subject to Frauds and Hazards?

226. Whether it be not agreed that Paper hath in many Respects, the Advantage above Coin, as being of more Dispatch in Payments, more easily transferred, preserved and recovered when lost?

227. Whether, besides these Advantages, there be not an evident Necessity for circulating Credit by Paper, from the Defect of Coin in this Kingdom?

228. Whether it be rightly remarked by some, that, as Banking brings no Treasure into the Kingdom like Trade, private Wealth must sink as the Bank riseth? And whether whatever causeth Industry to flourish and circulate, may not be said to increase our Treasure?

229. Whether the ruinous Effects of Mississippi, South-Sea and such Schemes, were not owing to an abuse of Paper-Money or Credit, in making it a Means for Idleness and Gaming, instead of a Motive and Help to Industry?

230. Whether the Rise of the Bank of *Amsterdam* was not purely casual, for the Security and Dispatch of Payments? And whether the good Effects thereof, in supplying the Place of Coin, and promoting a ready Circulation of Industry and Commerce, may not be a Lesson to us, to do that by Design, which others fell upon by Chance?

231. Whether Plenty of small Cash be not absolutely necessary for keeping up a Circulation among the People; that is, whether Copper be not more necessary than Gold?

332. Whether that, which increaseth the Stock of a Nation, be not a Means of increasing its Trade? And whether that, which increaseth the current

current Credit of a Nation, may not be ſaid to increaſe its Stock?

233. Whether the Credit of the public Funds be not a Mine of Gold to *England?* And whether any Step that ſhould leſſen this Credit ought not to be dreaded?

234. Whether ſuch Credit be not the principal Advantage that *England* hath over *France*? I may add, over every other Country in Europe?

235. Whether by this the Public is not become poſſeſſed of the Wealth of Foreigners as well as Natives? And whether *England* be not in ſome ſort the Treaſury of Chriſtendom?

236. Whether as our current domeſtic Credit grew, Induſtry would not grow likewiſe; and if Induſtry, our Manufactures; and if theſe, our foreign Credit?

237. Whether foreign Demands may not be anſwered by our Exports without drawing Caſh out of the Kingdom?

238. Whether as Induſtry increaſed, our Manufactures would not flouriſh; and as theſe flouriſhed, whether better Returns would not be made from Eſtates to their Landlords, both within and without the Kingdom?

239. Whether the ſure Way to ſupply People with Tools and Materials, and to ſet them at Work, be not a free Circulation of Money, whether Silver or Paper?

240. Whether in *New-England*, all Trade and Buſineſs is not as much at a Stand, upon a Scarcity of Paper-Money, as with us from the Want of Specie?

241. Whether it be certain, that the Quantity of Silver in the Bank of *Amſterdam* be greater now than at firſt; but whether it be not certain that there is a greater Circulation of Induſtry and Extent of Trade, more People, Ships, Houſes and

and Commodities of all Sorts, more Power by Sea and Land?

242. Whether Money, lying dead in the Bank of *Amſterdam*, would not be as uſeleſs as in the Mine?

243. Whether our viſible Security in Land could be doubted? And whether there be any Thing like this in the Bank of *Amſterdam*?

244. Whether it be juſt to apprehend Danger from truſting a national Bank with Power to extend its Credit, to circulate Notes which it ſhall be Felony to counterfeit, to receive Goods on Loans, to purchaſe Lands, to ſell alſo or alienate them, and to deal in Bills of Exchange; when theſe Powers are no other than have been truſted for many Years with the Bank of *England*, although in Truth but a private Bank?

245. Whether the Objection from Monopolies and an Over-Growth of Power, which are made againſt private Banks, can poſſibly hold againſt a national one?

246. Whether the evil Effects, which, of late Years have attended Paper-Money and Credit in Europe, did not ſpring from Subſcriptions, Shares, Dividends and Stock-Jobbing?

247. Whether the great Evils attending Paper-Money in the Britiſh-Plantations of America have not ſprung from the over-rating their Lands, and iſſuing Paper without Diſcretion, and from the Legiſlators breaking their own Rules in Favour of themſelves, thus ſacrificing the Public to their private Benefit? And whether a little Senſe and Honeſty might not eaſily prevent all ſuch Inconveniencies?

248. Whether the Subject of Free-Thinking in Religion be not exhauſted? And whether it be not high Time for our Free-Thinkers, to turn their Thoughts to the Improvement of their Country?

249. Whether it must not be ruinous for a Nation to sit down to game, be it with Silver or with Paper?

250. Whether, therefore, the circulating Paper, in the late ruinous Schemes of *France* and *England*, was the true Evil, and not rather the circulating thereof without Industry? And whether the Bank of *Amsterdam*, where Industry had been for so many Years subsisted and circulated by Transfers on Paper, doth not clearly decide this Point?

251. Whether there are not to be seen in *America* fair Towns, wherein the People are well lodged, fed and clothed, without a Beggar in their Streets, although there be not one Grain of Gold or Silver current among them?

252. Whether these People do not exercise all Arts and Trades, build Ships and navigate them to all Parts of the World, purchase Lands, till and reap the Fruits of them, buy and sell, educate and provide for their Children? Whether they do not even indulge themselves in foreign Vanities?

253. Whether, whatever Inconveniencies those People may have incurred, from not observing either Rules or Bounds in their Paper-Money, yet it be not certain that they are in a more flourishing Condition, have larger and better built Towns, more Plenty, more Industry, more Arts and Civility, and a more extensive Commerce, than when they had Gold and Silver current among them?

254. Whether a View of the ruinous Effects of absurd Schemes and Credit mismanaged, so as to produce Gaming and Madness instead of Industry, can be any just Objection against a national Bank calculated purely to promote Industry?

255. Whether a Scheme for the Welfare of this Nation should not take in the whole Inhabitants? And whether it be not a vain Attempt, to project the

the flouriſhing of our Proteſtant Gentry, excluſive of the Bulk of the Natives?

256. Whether an Oath, teſtifying Allegiance to the King and diſclaiming the Pope's Authority in Temporals, may not be juſtly required of the Roman-Catholics? And whether, in common Prudence or Policy, any Prieſt ſhould be tolerated who refuſeth to take it?

257. Whether there is any ſuch Thing as a Body of Inhabitants, in any Roman-Catholic Country under the Sun, that profeſs an abſolute Submiſſion to the Pope's Orders in Matters of an indifferent Nature, or that in ſuch Points do not think it their Duty, to obey the civil Government?

258. Whether ſince the Peace of *Utrecht*, Maſs was not celebrated, and the Sacraments adminiſtered in divers Dioceſes of *Sicily*, notwithſtanding the *Pope*'s Interdict?

259. Whether a Sum, which would go but a little Way towards erecting Hoſpitals for maintaining and educating the Children of the Native *Iriſh*, might not go far in binding them out Apprentices to Proteſtant Maſters, for Huſbandry, uſeful Trades, and the Service of Families?

260. Whether there be any Inſtance, of a People's being converted in a Chriſtian Senſe, otherwiſe than by preaching to them and inſtructing them in their own Language?

261. Whether Catechiſts in the *Iriſh* Tongue may not eaſily be procured and ſubſiſted? And whether this would not be the moſt practicable Means for converting the Natives?

262. Whether it be not of great Advantage to the Church of *Rome*, that ſhe hath Clergy ſuited to all Ranks of Men, in gradual Subordination from Cardinals down to Mendicants?

263. Whether her numerous poor Clergy are not very uſeful in Miſſions, and of much Influence with the People?

264. Whether in Defect of able Miſſionaries, Perſons converſant in low Life, and ſpeaking the *Iriſh* Tongue, if well inſtructed in the firſt Principles of Religion and in the popiſh Controverſy, though for the Reſt on a Level with the Pariſh Clerks, or the Schoolmaſters of Charity-Schools, may not be fit to mix with and bring over our poor illiterate Natives to the eſtabliſhed Church? Whether it is not to be wiſhed that ſome Parts of our Liturgy and Homilies were publicly read in the *Iriſh* Language? And whether, in theſe Views, it may not be right to breed up ſome of the better Sort of Children in the Charity-Schools and qualify them for Miſſionaries, Catechiſts and Readers?

265. Whether a 'Squire poſſeſſed of Land to the Value of a thouſand Pounds *per Annum*, or a Merchant worth twenty thouſand Pounds in Caſh would have moſt Power to do good or evil upon any Emergency? And whether the ſuffering Roman-Catholics to purchaſe forfeited Lands, would not be good Policy as tending to unite their Intereſt with that of the Government?

266. Whether the Sea-ports of *Galway*, *Limerick*, *Cork* and *Waterford* are not to be looked on as Keys of this Kingdom? And whether the Merchants are not poſſeſſed of theſe Keys; and who are the moſt numerous Merchants in thoſe Cities?

267. Whether a Merchant cannot more ſpeedily raiſe a Sum, more eaſily conceal or transfer his Effects, and engage in any deſperate Deſign with more ſafety than a landed Man, whoſe Eſtate is a Pledge for his Behaviour?

268. Whether a wealthy Merchant bears not great Sway among the Populace of a trading City? And whether Power be not ultimately lodged in the People?

269. Whether, as others have ſuppoſed an *Atlantis* or *Eutopia*, we alſo may not ſuppoſe an *Hyperborean*

perborean Iſland inhabited by reaſonable Creatures?

270. Whether an indifferent Perſon, who looks into all Hands, may not be a better Judge of the Game than a Party who ſees only his own?

271. Whether there be any Country in Chriſtendom more capable of Improvement than Ireland?

272. Whether we are not as far before other Nations with reſpect to natural Advantages, as we are behind them with reſpect to Arts and Induſtry?

273. Whether we do not live in a moſt fertile Soil and temperate Climate, and yet whether our People in general do not feel great Want and Miſery?

274. Whether my Countrymen are not readier at finding Excuſes than Remedies?

275. Whether the Wealth and Proſperity of our Country do not hang by a Hair, the Probity of one Banker, the Caution of another, and the Lives of all?

276. Whether we have not been ſufficiently admoniſhed of this by ſome late Events?

277. Whether a national Bank would not at once ſecure our Properties, put an End to Uſury, facilitate Commerce, ſupply the Want of Coin, and produce ready Payments in all Parts of the Kingdom?

278. Whether the Uſe or Nature of Money, which all Men ſo eagerly purſue, be yet ſufficiently underſtood or conſidered by all?

279. What doth Ariſtotle mean by ſaying—— λῆρος εἶναι δοκεῖ τὸ νόμισμα. *de Repub.* l. ix 9.

280. Whether Mankind are not governed by Imitation rather than by Reaſon?

281. Whether there be not a Meaſure or Limit within which Gold and Silver are uſeful, and beyond which they may be hurtful?

282. Whether that Measure be not the circulating of Industry?

283. Whether a Discovery of the richest Gold Mine, that ever was, in the Heart of this Kingdom, would be a real Advantage to us?

284. Whether it would not tempt Foreigners to prey upon us?

285. Whether it would not render us a lazy, proud and dastardly People?

286. Whether every Man who had Money enough, would not be a Gentleman? And whether a Nation of Gentlemen would not be a wretched Nation?

287. Whether all Things would not bear a high Price? And whether Men would not increase their Fortunes without being the better for it?

288. Whether the same Evils would be apprehended from Paper-Money under an honest and thrifty Regulation?

289. Whether, therefore, a national Bank would not be more beneficial than even a Mine of Gold?

290. Whether without private Banks what little Business and Industry there is would not stagnate? But whether it be not a mighty Privilege for a private Person, to be able to create an hundred Pounds with a Dash of his Pen?

291. Whether the wise State of *Venice* was not the first that conceived the Advantage of a national Bank?

292. Whether the great Exactness and Integrity, with which this Bank is managed, be not the chief Support of that Republic?

293. Whether the Bank of *Amsterdam* was not begun about one hundred and thirty Years ago, and whether at this Day, its Stock be not conceived to amount to three thousand Tons of Gold, or thirty Millions Sterling?

294. Whether all Payments of Contracts for Goods in Groſs and Letters of Exchange, muſt not be made by Transfers in the Bank Books, provided the Sum exceed three hundred Florins?

295. Whether it be not owing to this Bank, that the City of *Amſterdam*, without the leaſt Confuſion, Hazard or Trouble, maintains and every Day promotes ſo general and quick a Circulation of Induſtry.

296. Whether it be not the greateſt Help and Spur to Commerce, that Property can be ſo readily conveyed and ſo well ſecured by a *Compte en Banc*, that is, by only writing one Man's Name for another's in the Bank-Book?

297. Whether at the beginning of the laſt Century, thoſe who had lent Money to the Public during the War with *Spain*, were not ſatisfied by the ſole Expedient of placing their Names in a *Compte en Banc*, with Liberty to transfer their Claims?

298. Whether the Example of thoſe eaſy Transfers in the *Compte en Banc*, thus caſually erected, did not tempt other Men to become Creditors to the Public, in order to profit by the ſame ſecure and expeditious Method of keeping and transferring their Wealth?

299. Whether this *Compte en Banc* hath not proved better than a Mine of Gold to *Amſterdam?*

300. Whether that City may not be ſaid to owe her greatneſs to the unpromiſing Accident of her having been in Debt more than ſhe was able to pay?

301. Whether it be known that any State from ſuch ſmall Beginnings, in ſo ſhort a Time, ever grew to ſo great Wealth and Power, as the Province of *Holland* hath done; and whether the Bank of *Amſterdam* hath not been the real Cauſe of ſuch extraordinary Growth?

302. Whether the Succeſs of thoſe public Banks, in *Venice*, *Amſterdam* and *Hamburgh*, would not naturally produce in other States an Inclination to the ſame Methods?

303. Whether it be poſſible, for a national Bank to ſubſiſt and maintain its Credit, under a *French* Government?

304. Whether our natural Appetites, as well as Powers, are not limited to their reſpective Ends and Uſes? But whether artificial Appetites may not be infinite?

305. Whether the ſimple getting of Money, or paſſing it from Hand to Hand without Induſtry, be an Object worthy of a wiſe Government?

306. Whether, if Money be conſidered as an End, the Appetite thereof be not infinite? But whether the Ends of Money itſelf be not bounded?

307. Whether the total Sum of all other Powers, be it of Enjoyment or Action, which belong to Man, or to all Mankind together, is not in Truth a very narrow and limited Quantity? But whether Fancy is not boundleſs.

308. Whether this capricious Tyrant, which uſurps the Place of Reaſon, doth not moſt cruelly torment and delude thoſe poor Men, the Uſurers, Stock-Jobbers and Projectors, of Content to themſelves from heaping up Riches, that is, from gathering Counters, from multiplying Figures, from enlarging Denominations, without knowing what they would be at, and without having a proper Regard to the Uſe, or End, or Nature of Things?

309. Whether the *Ignisfatuus* of Fancy doth not kindle immoderate Deſires, and lead Men into endleſs Purſuits and wild Labyrinths?

310. Whether Counters be not referred to other Things, which ſo long as they keep Pace and Proportion with the Counters, it muſt be owned

owned the Counters are useful, but whether beyond that to value or covet Counters, be not direct Folly?

311. Whether the public Aim ought not to be that Men's Industry should supply their present Wants, and the Over-plus be converted into a Stock of Power?

312. Whether the better this Power is secured, and the more easily it is transferred, Industry be not so much the more encouraged?

313. Whether Money, more than is expedient for those Purposes, be not upon the whole hurtful, rather than beneficial to a State?

314. Whether the promoting of Industry should not be always in View, as the true and sole End, the Rule and Measure of a national Bank? And whether all Deviations from that Object should not be carefully avoided?

315. Whether it may not be useful, for supplying Manufactures and Trade with Stock, for regulating Exchange, for quickening Commerce, for putting Spirit into the People?

316. Whether we are sufficiently sensible, of the peculiar Security there is in having a Bank, that consists of Land and Paper, one of which cannot be exported, and the other is in no Danger of being exported?

317. Whether it be not delightful to complain? And whether there be not many who had rather utter their Complaints than redress their Evils?

318. Whether, if *the Crown of the Wise be their Riches* *, we are not the foolishest People in Christendom?

319. Whether we have not all the while great civil as well as natural Advantages?

320. Whether there be any People, who have more Leisure to cultivate the Arts of Peace, and study the public Weal? 321.

* Prov. xiv. 24.

321. Whether other Nations who enjoy any Share of Freedom, and have great Objects in View, be not unavoidably embaraſſed and diſtracted by Factions? But whether we do not divide upon Trifles, and whether our Parties are not a Burleſque upon Politics?

322. Whether it be not an Advantage that we are not embroiled in foreign Affairs, that we hold not the Balance of Europe, that we are protected by other Fleets and Armies, that it is the true Intereſt of a powerful People, from whom we are deſcended, to guard us on all Sides?

323. Whether *England* doth not really love us and wiſh well to us, as *Bone* of her *Bone*, and *Fleſh* of her *Fleſh?* And whether it be not our Part, to cultivate this Love and Affection all Manner of Ways?

324. What Sea-Ports or foreign Trade have the *Swiſſes*; and yet how warm are thoſe People and how well provided?

325. Whether there may not be found a People who ſo contrive as to be impoveriſhed by their Trade? And whether we are not that People?

326. Whether it would not be better for this Iſland, if all our fine Folk of both Sexes were ſhipped off, to remain in foreign Countries, rather than that they ſhould ſpend their Eſtates at home in foreign Luxury, and ſpread the Contagion thereof through their native Land?

327. Whether our Gentry underſtand or have a Notion of Magnificence, and whether for Want thereof, they do not affect very wretched Diſtinctions?

328. Whether there be not an Art or Skill in governing human Pride, ſo as to render it ſubſervient to the public Aim?

329. Whether the great and general Aim of the Public ſhould not be to employ the People?

330.

330. What right an eldeſt Son hath to the worſt Education?

331. Whether Men's Counſels are not the Reſult of their Knowledge and their Principles?

332. Whether there be not Labour of the Brains as well as of the Hands, and whether the former is beneath a Gentleman?

333. Whether the Public be more intereſted, to protect the Property acquired by mere Birth, than that which is the immediate Fruit of Learning and Virtue?

334. Whether it would not be a poor and ill-judged Project to attempt to promote the Good of the Community, by invading the Rights of one Part thereof, or of one particular Order of Men?

335. Whether there be a more wretched, and at the ſame Time a more unpitied Caſe, than for Men to make Precedents for their own Undoing?

336. Whether to determine about the Rights and Properties of Men by other Rules than the Law, be not dangerous?

337. Whether thoſe Men, who move the Corner-Stones of a Conſtitution, may not pull an old Houſe on their own Heads?

338. Whether there be not two general Methods whereby Men become Sharers in the national Stock of Wealth or Power, Induſtry and Inheritance? And whether it would be wiſe in a civil Society to leſſen that Share which is allotted to Merit and Induſtry?

339. Whether all Ways of ſpending a Fortune be of equal Benefit to the Public, and what Sort of Men are apteſt to run into an improper Expence?

340. If the Revenues allotted for the Encouragement of Religion and Learning were made hereditary in the Hands of a dozen Lay-Lords and

as

as many overgrown Commoners, whether the Public would be much the better for it?

341. Whether the Church's Patrimony belongs to one Tribe alone; and whether every Man's Son, Brother, or himself may not, if he please, be qualified to share therein?

342. What is there in the Clergy to create a Jealousy in the Public? Or what would the Public lose by it, if every 'Squire in the Land wore a black Coat, said his Prayers, and was obliged to reside?

343. Whether there be any Thing perfect under the Sun? And, whether it be not with the World as with a particular State, and with a State or Body-Politic as with the human Body, which lives and moves under various Indispositions, perfect Health being seldom or never to be found?

344. Whether, nevertheless, Men should not in all Things aim at Perfection? And, therefore, whether any wise and good Man would be against applying Remedies? But whether it is not natural to wish for a benevolent Physician?

345. Whether the public Happiness be not proposed by the Legislature, and whether such Happiness doth not contain that of the Individuals?

346. Whether, therefore, a Legislator should be content with a vulgar Share of Knowledge? Whether he should not be a Person of Reflection and Thought, who hath made it his Study to understand the true Nature and Interest of Mankind, how to guide Men's Humours and Passions, how to incite their active Powers, how to make their several Talents co-operate to the mutual Benefit of each other, and the general Good of the whole?

347. Whether it doth not follow, that above all Things a Gentleman's Care should be to keep his own Faculties sound and entire?

348.

348. Whether the natural Phlegm of this Iſland needs any additional Stupifier?

349. Whether all ſpirituous Liquors are not, in Truth, Opiates?

350. Whether our Men of Buſineſs are not generally very grave by fifty?

351. Whether all Men have not Faculties of Mind or Body, which may be employed for the public Benefit?

352. Whether the main Point be not to multiply and employ our People?

353. Whether hearty Food and warm Clothing would not enable and encourage the lower Sort to Labour?

354. Whether in ſuch a Soil as ours, if there was Induſtry, there could be Want?

355. Whether the Way to make Men induſtrious, be not to let them taſte the Fruits of their Induſtry? And whether the labouring Ox ſhould be muzzled?

356. Whether our Landlords are to be told, that Induſtry and Numbers would raiſe the Value of their Lands, or that one Acre about the Thoſſel is worth ten thouſand Acres in *Conaught?*

357. Whether our old native *Iriſh* are not the moſt indolent and ſupine People in *Chriſtendom?*

358. Whether they are yet civilized, and whether their Habitations and Furniture are not more ſordid than thoſe of the Savage *Americans?*

359. Whether it be not a ſad Circumſtance to live among lazy Beggars? And whether, on the other Hand, it would not be delightful to live in a Country ſwarming, like *China*, with buſy People?

360. Whether we ſhould not caſt about, by all Manner of Means, to excite Induſtry, and to remove whatever hinders it? And whether every one ſhould not lend an helping Hand?

361. Whether Vanity itſelf ſhould not be engaged in this good Work? And whether it is not to be wiſhed, that the finding of Employment for themſelves and others, were a faſhionable Diſtinction among the Ladies?

362. Whether Idleneſs be the Mother or the Daughter of Spleen?

363. Whether it may not be worth while to publiſh the Converſation of *Iſchomachus*, and his Wife in *Xenophon*, for the Uſe of our Ladies?

364. Whether it is true, that there have been, upon a Time, one hundred millions of People employed in *China*, without the Woollen-Trade, or any foreign Commerce?

365. Whether the natural Inducements to Sloth are not greater in the Mogol's Country than in *Ireland*, and yet whether in that ſuffocating and diſpiriting Climate, the *Banyans* are not all, Men, Women and Children, conſtantly employed?

366. Whether it be not true, that the great Mogol's Subjects might underſell us even in our own Markets, and clothe our People with their Stuffs and Calicoes, if they were imported Duty-free?

367. Whether there can be a greater Reproach on the leading Men and the Patriots of a Country, than that the People ſhould want Employment? And whether Methods may not be found to employ even the Lame and the Blind, the Dumb, the Deaf, and the Maimed, in ſome or other Branch of our Manufactures?

368. Whether much may not be expected from a biennial Conſultation of ſo many wiſe Men about the public Good?

369. Whether a Tax upon Dirt would not be one Way of encouraging Induſtry?

370. Whether it would be a great Hardſhip, if every

every Parish were obliged to find Work for their Poor?

371. Whether Children, especially, should not be inured to labour betimes?

372. Whether there should not be erected, in each Province, an Hospital for Orphans and Foundlings at the Expence of old Batchelors?

373. Whether it be true, that in the *Dutch* Work-Houses, Things are so managed, that a Child four Years old, may earn its own Livelihood?

374. What a Folly is it to build fine Houses, or establish lucrative Posts and large Incomes, under the Notion of providing for the Poor?

375. Whether the Poor grown up and in Health need any other Provision, but their own Industry under public Inspection?

376. Whether the Poor-Tax in *England* hath lessened, or increased the Number of the Poor?

377. Whether Work-Houses should not be made at the least Expence, with Clay-Floors and Walls of rough Stone, without plaistering, cieling, or glazing.

378. Whether it be an impossible Attempt to set our People at work, or whether Industry be a Habit which like other Habits, may by Time and Skill be introduced among any People?

379. Whether all manner of Means should not be employed to possess the Nation in general, with an Aversion and Contempt for Idleness and all idle Folk?

380. Whether it would be a Hardship on People destitute of all Things, if the Public furnished them with Necessaries which they should be obliged to earn by their Labour?

381. Whether other Nations have not found great Benefit from the Use of Slaves in repairing High-Roads, making Rivers navigable, draining Bogs,

Bogs, erecting public Buildings, Bridges and Manufactures?

382. Whether temporary Servitude would not be the beſt Cure for Idleneſs and Beggary?

383. Whether the Public hath not a Right to employ thoſe who cannot, or who will not find Employment for themſelves?

384. Whether all ſturdy Beggars ſhould not be ſeized and made Slaves to the Public, for a certain Term of Years?

385. Whether he who is chained in a Jail, or Dungeon hath not, for the Time, loſt his Liberty? And if ſo, whether temporary Slavery be not already admitted among us?

386. Whether a State of Servitude, wherein he ſhould be well worked, fed and clothed, would not be a Preferment to ſuch a Fellow?

387. Whether Criminals in the freeſt Country may not forfeit their Liberty, and repair the Damage they have done the Public, by hard Labour?

388. What the Word Servant ſignifies in the New-Teſtament?

389. Whether the View of Criminals chained in Pairs and kept at hard Labour, would not be very edifying to the Multitude?

390. Whether the Want of ſuch an Inſtitution be not plainly ſeen in *England*, where the Diſbelief of a future State hardeneth Rogues againſt the Fear of Death, and where, through the great Growth of Robbers and Houſe-breakers it becomes every Day more neceſſary?

391. Whether it be not eaſier to prevent than to remedy, and whether we ſhould not profit by the Example of others?

392. Whether Felons are not often ſpared, and therefore encouraged, by the Compaſſion of thoſe who ſhould proſecute them?

393. Whether many that would not take away the

the Life of a Thief, may not nevertheleſs be willing to bring him to a more adequate Puniſhment?

394. Whether the moſt indolent would be fond of Idleneſs, if they regarded it as the ſure Road to hard Labour?

395. Whether the Induſtry of the lower Part of our People doth not much depend on the Expence of the upper?

396. What would be the Conſequence, if our Gentry affected to diſtinguiſh themſelves by fine Houſes rather than fine Clothes?

397. Whether any People in *Europe* are ſo meanly provided with Houſes and Furniture in proportion to their Incomes, as the Men of Eſtates in *Ireland?*

398. Whether Building would not peculiarly encourage all other Arts in this Kingdom?

399. Whether Smiths, Maſons, Bricklayers, Plaiſterers, Carpenters, Joiners, Tylers, Plummers and Glaziers, would not all find Employment if the Humour of Building prevailed?

400. Whether the Ornaments and Furniture of a good Houſe do not employ a Number of all Sorts of Artificers, in Iron, Wood, Marble, Braſs, Pewter, Copper, Wool, Flax, and divers other Materials?

401. Whether in Buildings and Gardens, a great Number of Day-Labourers do not find Employment?

402. Whether by theſe Means much of that Suſtenance and Wealth of this Nation which now goes to Foreigners would not be kept at home, and nouriſh and circulate among our own People?

403. Whether as Induſtry produced good Living, the Number of Hands and Mouths would not be increaſed; and in proportion thereunto, whether there would not be every Day more occaſion for

for Agriculture? And whether this Article alone would not employ a World of People?

404. Whether ſuch Management would not equally provide for the Magnificence of the Rich, and the Neceſſities of the Poor?

405. Whether an Expence in Building and Improvements doth not remain at Home, paſs to the Heir, and adorn the Public? And whether any of thoſe Things can be ſaid of Claret?

406. Whether Fools do not make Faſhions, and wiſe Men follow them?

407. Whether, for one who hurts his Fortune by Improvements, twenty do not ruin themſelves by foreign Luxury?

408. Whether in Proportion as *Ireland* was improved and beautified by fine Seats, the Number of Abſentees would not decreaſe?

409. Whether he who employs Men in Buildings and Manufactures doth not put Life in the Country, and whether the Neighbourhood round him be not obſerved to thrive?

410. Whether Money circulated on the Landlords own Lands, and among his own Tenants, doth not return into his own Pocket?

411. Whether every 'Squire that made his Domain ſwarm with buſy Hands, like a Bee Hive or Ant-Hill, would not ſerve his own Intereſt, as well as that of his Country?

412. Whether a Gentleman, who hath ſeen a little of the World and obſerved how Men live elſewhere, can contentedly ſit down in a cold, damp, ſordid Habitation, in the Midſt of a bleak Country, inhabited by Thieves and Beggars?

413. Whether on the other Hand, a handſome Seat amidſt well-improved Lands, fair Villages, and a thriving Neighbourhood, may not invite a Man to dwell on his own Eſtate, and quit the Life of

of an insignificant Saunterer about Town, for that of an useful Country-Gentleman?

414. Whether it would not be of Use and Ornament, if the Towns throughout this Kingdom were provided with decent Churches, Town-Houses, Work-Houses, Market Places and paved Streets, with some Order taken for Cleanliness?

415. Whether if each of these Towns were addicted to some peculiar Manufacture, we should not find, that the employing many Hands together on the same Work was the Way to perfect our Workmen? And whether all these Things might not soon be provided by a domestic Industry, if Money were not wanting?

416. Whether Money could ever be wanting to the Demands of Industry, if we had a national Bank?

417. Whether the Fable of *Hercules* and the Carter, ever suited any Nation like this Nation of *Ireland?*

418. Whether it be not a new Spectacle under the Sun, to behold in such a Climate and such a Soil, and under such a gentle Government, so many Roads untrodden, Fields untilled, Houses desolate and Hands unemployed?

419. Whether there is any Country in *Christendom*, either Kingdom or Republic, depending or independent, free or enslaved, which may not afford us an useful Lesson?

420. Whether the frugal *Swisses* have any other Commodities, but their Butter and Cheese and a few Cattle, for Exportation; whether, nevertheless, the single Canton of *Bearn* hath not in her public Treasury two Millions Sterling?

421. Whether that small Town of *Bearn*, with its scanty, barren Territory, in a mountainous Corner, without Sea-Ports, without Manufactures, without

without Mines, be not rich by mere Dint of Frugality?

422. Whether the *Swiſſes* in general have not ſumptuary Laws, prohibiting the Uſe of Gold, Jewels, Silver, Silk and Lace in their Apparel, and indulging the Women only to wear Silk on Feſtivals, Weddings and public Solemnities?

423. Whether there be not two Ways of growing Rich, ſparing and getting? But whether the lazy Spendthrift muſt not be doubly poor?

424. Whether Money circulating be not the Life of Induſtry; and whether the Want thereof doth not render a State gouty and inactive?

425. But, whether if we had a national Bank, and our preſent Caſh (ſmall as it is) were put into the moſt convenient Shape, Men ſhould hear any public Complaints for want of Money?

426. Whether all Circulation be not alike a Circulation of Credit, whatſoever Medium (Metal or Paper) is employed, and whether Gold be any more than Credit for ſo much Power?

427. Whether the Wealth of the richeſt Nations in *Chriſtendom* doth not conſiſt in Paper, vaſtly more than in Gold and Silver?

428. Whether Lord *Clarendon* doth not aver of his own Knowledge, that the Prince of *Orange*, with the beſt Credit, and the Aſſiſtance of the richeſt Men in *Amſterdam*, was above ten Days endeavouring to raiſe twenty thouſand Pounds in Specie, without being able to raiſe half the Sum in all that Time? *See* Clarendon's *Hiſtory*, B. 12.

429. Suppoſing there had been hitherto no ſuch Thing as a Bank, and the Queſtion were now firſt propoſed, whether it would be ſafer to circulate unlimited Bills in a private Credit, or Bills to a limited Value on the public Credit of the Community, what would Men think?

430. Whether the Maxim, *What is every Body's Buſineſs*

Buſineſs is no Body's, prevails in any Country under the Sun more than in *Ireland?*

431. Whether the united Stock of a Nation be not the beſt Security? And whether any Thing but the Ruin of the State can produce a national Bankruptcy?

432. Whether the total Sum of the public Treaſure, Power and Wiſdom, all co-operating, be not moſt likely to eſtabliſh a Bank of Credit, ſufficient to anſwer the Ends, relieve the Wants and ſatisfy the Scruples of all People?

433. Whether *London* is not to be conſidered as the Metropolis of *Ireland?* And whether our Wealth (ſuch as it is) doth not circulate through *London*, and throughout all *England*, as freely as that of any Part of his Majeſty's Dominions?

434. Whether therefore it be not evidently the Intereſt of the People of *England*, to encourage rather than to oppoſe a national Bank in this Kingdom, as well as every other Means for advancing our Wealth, which ſhall not impair their own?

435. Whether it is not our Intereſt to be uſeful to them rather than rival them; and whether in that Caſe we may not be ſure of their good Offices?

436. Whether we can propoſe to thrive, ſo long as we entertain a wrongheaded Diſtruſt of *England?*

437. Whether, as a national Bank would increaſe our Induſtry and that our Wealth, *England* may not be a proportionable Gainer; and whether we ſhould not conſider the Gains of our Mother-Country as ſome Acceſſion to our own?

438. Whether there be any Difficulty in comprehending, that the whole Wealth of the Nation is in Truth the Stock of a national Bank? And whether any more than the right Comprehenſion

of

of this, be neceſſary to make all Men eaſy with regard to its Credit?

439. Whether the Prejudices about Gold and Silver are not ſtrong, but whether they are not ſtill Prejudices?

440. Whether Paper doth not by its Stamp and Signature acquire a local Value, and become as precious and as ſcarce as Gold? And whether it be not much fitter to circulate large Sums, and therefore preferable to Gold?

441. Whether it doth not much import to have a right Conception of Money? And whether its true and juſt Idea be not that of a Ticket, entitling to Power and fitted to record and transfer ſuch Power?

442. Though the Bank of *Amſterdam* doth very rarely, if at all, pay out Money, yet whether every Man poſſeſſed of Specie be not ready to convert it into Paper, and act as Caſhier to the Bank? And whether, from the ſame Motive, every monied Man throughout this Kingdom, would not be Caſhier to our national Bank?

443. Whether we may not obtain that as Friends, which it is in vain to hope for as Rivals?

444. Whether in every Inſtance by which we prejudice *England*, we do not in a greater Degree prejudice ourſelves?

445. Whether in the rude Original of Society, the firſt Step was not the exchanging of Commodities, the next a ſubſtituting of Metals by Weight as the common Medium of Circulation, after this the making uſe of Coin, laſtly a further Refinement by the uſe of Paper with proper Marks and Signatures? And whether this, as it is the laſt, ſo it be not the greateſt Improvement?

446. Whether we are not in Fact the only People, who may be ſaid to ſtarve in the Midſt of Plenty?

447. Whether there can be a worſe Sign than that People ſhould quit their Country for a Livelihood? Though Men often leave their Country for Health, or Pleaſure, or Riches, yet to leave it merely for a Livelihood? Whether this be not exceeding bad, and ſhewcth ſome peculiar Miſmanagement?

448. Whether in Order to redreſs our Evils, artificial Helps are not moſt wanted, in a Land where Induſtry is moſt againſt the natural Grain of the People?

449. Whether, although the Prepoſſeſſions about Gold and Silver have taken deep Root, yet the Example of our Colonies in *America* doth not make it as plain as Day-Light, that they are not ſo neceſſary to the Wealth of a Nation, as the Vulgar of all Ranks imagine?

450. Whether it be not evident that we may maintain a much greater inward and outward Commerce, and be five Times richer than we are, nay, and our Bills abroad be of far greater Credit, though we had not one Ounce of Gold or Silver in the whole Iſland?

451. Whether wrongheaded Maxims, Cuſtoms and Faſhions, are not ſufficient to deſtroy any People which hath ſo few Reſources as the Inhabitants of *Ireland?*

452. Whether it would not be an horrible Thing, to ſee our Matrons make Dreſs and Play their chief Concern?

453. Whether our Ladies might not as well endow Monaſteries as wear *Flanders* Lace? And whether it be not true that Popiſh Nuns are maintained by Proteſtant Contributions?

454. Whether *England*, which hath a free Trade, whatever ſhe remits for foreign Luxury with one Hand, doth not with the other receive much more from abroad? Whether, nevertheleſs,

this

this Nation would not be a Gainer, if our Women would content themſelves, with the ſame Moderation in Point of Expence, as the *Engliſh* Ladies?

455. But whether it be not a notorious Truth, that our *Iriſh* Ladies are on a Foot, as to dreſs, with thoſe of five Times their Fortune in *England?*

456. Whether it be not even certain, that the Matrons of this forlorn Country ſend out a greater Proportion of its Wealth, for fine Apparel, than any other Females on the whole Surface of this terraqueous Globe?

457. Whether the Expence, great as it is, be the greateſt Evil; but whether this Folly may not produce many other Follies, an entire Derangement of domeſtic Life, abſurd Manners, Neglect of Duties, bad Mothers, a general Corruption in both Sexes?

458. Whether the firſt Beginning of Expedients do not always meet with Prejudices? And whether even the Prejudices of a People ought not to be reſpected?

459. Whether a national Bank be not the true Philoſopher's Stone in a State?

460. Whether all Regulations of Coin ſhould not be made, with a View to encourage Induſtry and a Circulation of Commerce, throughout the Kingdom?

461. Whether to oil the Wheels of Commerce, be not a common Benefit? And whether this be not done by avoiding Fractions and multiplying ſmall Silver?

462. Whether, all Things conſidered, a general raiſing the Value of Gold and Silver be not ſo far from bringing greater Quantities thereof into the Kingdom, that it would produce a direct contrary Effect, inaſmuch as leſs, in that Caſe, would ſerve, and therefore leſs be wanted? And whether

Men

Men do not import a Commodity, in Proportion to the Demand or Want of it?

463. Whether the lowering of our Gold would not create a Fever in the State? And whether a Fever be not sometimes a Cure, but whether it be not the last Cure a Man would choose?

464. Whether raising the Value of a particular Species will not tend to multiply such Species, and to lessen others in Proportion thereunto? And whether a much less Quantity of Cash in Silver would not, in Reality, enrich the Nation more than a much greater in Gold?

465. Whether, *cæteris paribus*, it be not true that the Prices of Things increase, as the Quantity of Money increaseth, and are diminished as that is diminished? And whether, by the Quantity of Money, is not to be understood the Amount of the Denominations, all Contracts being nominal for Pounds, Shillings and Pence, and not for Weights of Gold or Siver?

466. Whether our Exports do not consist of such Necessaries as other Countries cannot well be without?

467. Whether upon the Circulation of a national Bank more Land would not be tilled, more Hands employed, and consequently more Commodities exported?

468. Whether Silver and small Money be not that which circulates the quickest, and passeth through all Hands, on the Road, in the Market, at the Shop?

469. Whether, all Things considered, it would not be better for a Kingdom that its Cash consisted of half a Million in small Silver, than of five Times that Sum in Gold?

470. Whether there be not every Day five hundred lesser Payments made for one that requires Gold?

471. Whether *Spain*, where Gold bears the higheſt Value, be not the lazieſt, and *China*, where it bears the loweſt, be not the moſt induſtrious Country in the known World?

472. Whether it be not evidently the Intereſt of every State, that its Money ſhould rather circulate than ſtagnate?

473. Whether the principal Uſe of Caſh be not its ready paſſing from Hand to Hand, to anſwer common Occaſions of the common People, and whether common Occaſions of all Sorts of People are not ſmall ones?

474. Whether Buſineſs at Fairs and Markets is not often at a Stand and often hindered, even though the Seller hath his Commodities at Hand, and the Purchaſer his Gold, yet for Want of Change?

475. As Wealth is really Power, and Coin a Ticket conveying Power, whether thoſe Tickets which are the fitteſt for that Uſe, ought not to be preferred?

476. Whether thoſe Tickets which ſingly tranſfer ſmall Shares of Power, and being multiplied, large Shares, are not fitter for common Uſe than thoſe which ſingly transfer large Shares?

477. Whether the Public is not more benefited, by a Shilling that circulates, than a Pound that lies dead?

478. Whether ſix Pence twice paid, be not as good as a Shilling once paid?

479. Whether the ſame Shilling circulating in a Village may not ſupply one Man with Bread, another with Stockings, a third with a Knife, a fourth with Paper, a fifth with Nails, and ſo anſwer many Wants which muſt otherwiſe have remained unſatisfied?

480. Whether facilitating and quickening the Circulation of Power to ſupply Wants, be not the promoting

promoting of Wealth and Industry among the lower People? And whether upon this the Wealth of the Great doth not depend?

481. Whether, without the proper Means of Circulation, it be not vain, to hope for thriving Manufacturers and a busy People?

482. Whether four Pounds in small Cash may not circulate and enliven an *Irish* Market, which many Four-pound Pieces would permit to stagnate? *

483. Whether a Man that could move nothing less than an hundred Pound Weight would not be much at a Loss to supply his Wants; and whether it would not be better for him to be less strong and more active?

484. Whether the natural Body can be in a State of Health and Vigour, without a due Circulation of the Extremities, even in the Fingers and Toes? And whether the political Body, any more than the natural, can thrive without a proportionable Circulation through the minutest and most inconsiderable Parts thereof?

485. If we had a Mint for coining only Shillings, Six-Pences and Copper-Money, whether the Nation would not soon feel the good Effects thereof?

486. Whether the greater Waste by wearing of small Coins would not be abundantly overbalanced by their Usefulness?

487. Whether it be not the Industry of common People that feeds the State, and whether it be possible to keep this Industry alive without small Money?

488. Whether the Want of this be not a great Bar to our employing the People in these Manu-

* In the Year 1735, this Country abounded with the large gold-Coins of *Portugal*, which being over rated, flowed in from all Parts. But that Evil is since remedied.

factures which are open to us, and do not interfere with *Great-Britain?*

489. Whether therefore such Want doth not drive Men into the lazy Way of employing Land under Sheep-Walk?

490. Whether the running of Wool from *Ireland* can so effectually be prevented, as by encouraging other Business and Manufactures among our People?

491. Whatever Commodities *Great-Britain* importeth, which we might supply, whether it be not her real Interest to import them from us rather than from any other People?

492. Whether the Apprehension of many among us (who for that very Reason stick to their Wool) that *England* may hereafter prohibit, limit, or discourage our Linen Trade, when it hath been once, with great Pains and Expence thoroughly introduced and settled in this Land, be not altogether groundless and unjust?

493. Whether it is possible for this Country, which hath neither Mines of Gold, nor a free Trade, to support, for any Time, the sending out of Specie?

494. Whether in Fact our Payments are not made by Bills? And whether our foreign Credit doth not depend on our domestic Industry, and our Bills on that Credit?

495. Whether, in order to mend it, we ought not first to know the peculiar Wretchedness of our State? And whether there be any knowing of this but by Comparison?

496. Whether there are not single Market-Towns in *England*, that turn more Money in buying and selling, than whole Counties (perhaps Provinces) with us?

497. Whether the small Town of *Birmingham* alone doth not, upon an Average, circulate every Week

Week one Way or other, to the Value of fifty thouſand Pounds? But whether the ſame Crown may not be often paid?

498. Whether any Kingdom in *Europe* be ſo good a Cuſtomer at *Bourdeaux* as *Ireland?*

499. Whether the Police and OEconomy of *France* be not governed by wiſe Councils? And whether any one from this Country, who ſees their Towns, and Manufactures, and Commerce, will not wonder what our Senators have been doing?

500. What Variety and Number of excellent Manufactures are to be met with throughout the whole Kingdom of *France?*

501. Whether there are not every where ſome or other Mills for many Uſes, Forges and Furnaces for Iron-Work, Looms for Tapeſtry, Glaſs-Houſes and ſo forth?

502. What Quantities of Paper, Stockings, Hats, what Manufactures of Wool, Silk, Linen, Hemp, Leather, Wax, Earthen-Ware, Braſs, Lead, Tin, *&c?*

503. Whether the Manufactures and Commerce of the ſingle Town of *Lyons* do not amount to a greater Value, than all the Manufactures and all the Trade of this Kingdom taken together?

504. Whether in the Anniverſary Fair at the ſmall Town of *Beaucair* upon the *Rhone*, there be not as much Money laid out as the current Caſh of this Kingdom amounts to?

505. Whether the very Shreds ſhorn from Woollen-Cloth, which are thrown away in *Ireland*, do not make a beautiful Tapeſtry in *France?*

506. Whether there be not *French* Towns ſubſiſted merely by making Pins?

507. Whether the coarſe Fingers of thoſe very Women, thoſe ſame Peaſants, who one Part of

the Year till the Ground and dreſs the Vineyards, are not another employed in making the fineſt *French* Point?

508. Whether there is not a great Number of idle Fingers among the Wives and Daughters of our Peaſants?

509. Whether the *French* do not raiſe a Trade from Saffron, dying Drugs and the like Products, which may do with us as well as with them?

510. Whether we may not have Materials of our own Growth to ſupply all Manufactures, as well as *France*, except Silk, and whether the Bulk of what Silk, even *France* manufactures, be not imported?

511. Whether it be poſſible for this Country to grow rich, ſo long as what is made by domeſtic Induſtry, is ſpent in foreign Luxury?

512. Whether our natural Iriſh are not partly *Spaniards*, and partly *Tartars*; and whether they do not bear Signatures of their Deſcent from both theſe Nations, which is alſo confirmed by all their Hiſtories?

513. Whether the *Tartar* Progeny is not numerous in this Land? And whether there is an idler Occupation under the Sun than to attend Flocks and Herds of Cattle?

514. Whether the Wiſdom of the State ſhould not wreſtle with this hereditary Diſpoſition of our *Tartars*, and with a high Hand introduce Agriculture?

515. Whether once upon a Time *France* did not, by her Linen alone, draw yearly from *Spain* about eight Millions of Livres?

516. Whether the *French* have not ſuffered in their Linen-Trade with *Spain*, by not making their Cloth of due Breadth; and whether any other Peo-

ple

ple have suffered, and are still likely to suffer through the same Prevarication?*

517. Whether the *Spaniards* are not rich and lazy, and whether they have not a particular Inclination and Favour for the Inhabitants of this Island? But whether a punctual People do not love punctual Dealers?

518. Whether about fourteen Years ago we had not come into a considerable Share of the Linen-Trade with Spain, and what put a Stop to this?

519. Whether if the Linen-Manufacture were carried on in the other Provinces, as well as in the North, the Merchants of *Cork*, *Limerick* and *Galway*, would not soon find the Way to *Spain?*

520. Whether the Woollen-Manufacture of *England* is not divided into several Parts or Branches, appropriated to particular Places, where they are only, or principally manufactured; fine Cloths in *Somersetshire*, coarse in *Yorkshire*, long Ells at *Exeter*, Saies at *Sudbury*, Crapes at *Norwich*, Linseys at *Kendal*, Blankets at *Whitney*, and so forth?

521. Whether the united Skill, Industry and Emulation of many together on the same Work, be not the Way to advance it? And whether it had been otherwise possible for *England*, to have carried on her Woollen-Manufacture to so great Perfection?

522. Whether it would not on many Accounts be right, if we observed the same Course with respect to our Linen-Manufacture; and that Diapers were made in one Town or District, Damasks in another, Sheeting in a Third, fine wearing Linen in a Fourth, coarse in a Fifth, in another Cambricks, in another Thread and Stockings, in

* Things, we hear, are in a Way of being mended with us in this Respect.

others ſtamped Linen, or ſtriped Linen, or Tickings, or dyed Linen, of which laſt Kinds there is ſo great a Conſumption among the Sea-faring Men of all Nations?

523. Whether it may not be worth while, to inform ourſelves of the different Sorts of Linen, which are in Requeſt among different People?

524. Whether we do not yearly conſume of *French* Wines about a thouſand Tun more than either *Sweden* or *Denmark*, and yet, whether thoſe Nations pay ready Money as we do?

525. Whether it be not a Cuſtom for ſome thouſands of *Frenchmen* to go about the Beginning of *March* into *Spain*, and having tilled the Lands and gathered the Harveſt of *Spain*, to return Home with Money in their Pockets, about the End of *November*?

526. Whether of late Years our *Iriſh* Labourers do not carry on the ſame Buſineſs in *England*, to the great Diſcontent of many there? But whether we have not much more Reaſon than the People of *England* to be diſpleaſed at this Commerce?

527. Whether, notwithſtanding the Caſh ſuppoſed to be brought into it, any Nation is, in Truth, a Gainer by ſuch Traffic?

528. Whether the Induſtry of our People employed in foreign Land, while our own are left uncultivated, be not a great Loſs to the Country?

529. Whether it would not be much better for us, if, inſtead of ſending our Men abroad, we could draw Men from the neighbouring Countries to cultivate our own?

530. Whether, nevertheleſs, we are not apt to think the Money imported by our Labourers to be ſo much clear Gains to this Country; but whether a little Reflection and a little political Arithmetic, may not ſhew us our Miſtake?

531. Whether our Prejudices about Gold and Silver are not very apt to infect or misguide our Judgments and Reasonings about the public Weal?

532. Whether it be not a good Rule whereby to judge of the Trade of any City, and its Usefulness, to observe whether there is a Circulation through the Extremities, and whether the People round about are busy and warm?

533 Whether we had not, some Years since, a Manufacture of Hats at *Athlone*, and of Earthen-Ware at *Arklow*, and what became of those Manufactures?

534. Why do we not make Tiles of our own, for Flooring and Roofing, rather than bring them from *Holland?*

535. What Manufactures are there in *France* and *Venice* of Gilt-Leather, how cheap and how splendid a Furniture?

536. Whether we may not for the same Use, manufacture divers Things at home, of more Beauty and Variety than Wainscot, which is imported at such Expence from *Norway?*

537. Whether the Use and the Fashion will not soon make a Manufacture?

538. Whether if our Gentry used to drink Mead and Cyder, we should not soon have those Liquors in the utmost Perfection and Plenty?

539. Whether it be not wonderful, that with such Pastures, and so many black Cattle, we do not find ourselves in Cheese?

540. Whether great Profits may not be made by Fisheries; but whether those of our *Irish* who live by that Business, do not contrive to be drunk and unemployed, one half of the Year?

541. Whether it be not Folly to think, an inward Commerce cannot enrich a State, because it doth not encrease its Quantity of Gold and Silver? And whether it is possible a Country should not

thrive, while Wants are ſupplied, and Buſineſs goes on?

542. Whether Plenty of all the Neceſſaries and Comforts of Life be not real Wealth?

543. Whether *Lyons*, by the Advantage of her midland Situation and the Rivers *Rhone* and *Sone*, be not a great Magazine, or Mart for inward Commerce? And whether ſhe doth not maintain a conſtant Trade with moſt Parts of *France*; with *Provence* for Oils and dried Fruits, for Wines and Cloth with *Languedoc*, for Stuffs with *Champaign*, for Linen with *Picardy*, *Normandy* and *Bretagny*, for Corn with *Burgundy*?

544. Whether ſhe doth not receive and utter all thoſe Commodities, and raiſe a Profit from the Diſtribution thereof, as well as of her own Manufactures, throughout the Kingdom of *France*?

545. Whether the Charge, of making good Roads and navigable Rivers acroſs the Country, would not be really repaid by an inward Commerce?

546. Whether as our Trade and Manufactures increaſed, Magazines ſhould not be eſtabliſhed in proper Places, fitted by their Situation, near great Roads and navigable Rivers, Lakes or Canals, for the ready Reception and Diſtribution of all Sorts of Commodities, from and to the ſeveral Parts of the Kingdom; and whether the Town of *Athlone*, for Inſtance, may not be fitly ſituated for ſuch a Magazine, or Centre of domeſtic Commerce?

547. Whether an inward Trade would not cauſe Induſtry to flouriſh, and multiply the Circulation of our Coin, and whether this may not do as well as multiplying the Coin itſelf?

548. Whether the Benefits of a domeſtic Commerce are ſufficiently underſtood and attended to, and whether the Cauſe thereof be not the prejudiced

diced and narrow Way of thinking about Gold and Silver?

549. Whether there be any other more eaſy and unenvied Method of increaſing the Wealth of a People?

550. Whether we of this Iſland are not from our peculiar Circumſtances determined to this very Commerce above any other, from the Number of Neceſſaries and good Things that we poſſeſs within ourſelves, from the Extent and Variety of our Soil, from the navigable Rivers and good Roads which we have or may have, at a leſs Expence than any People in *Europe*, from our great Plenty of Materials for Manufactures, and particularly from the Reſtraints we lie under with regard to our foreign Trade?

551. Whether annual Inventories ſhould not be publiſhed of the Fairs throughout the Kingdom, in order to judge of the Growth of its Commerce?

552. Whether there be not every Year more Caſh circulated at the Card-Tables of *Dublin*, than at all the Fairs of *Ireland?*

553. Whether the Wealth of a Country will not bear Proportion to the Skill and Induſtry of its Inhabitants.

554. Whether foreign Imports that tend to promote Induſtry ſhould not be encouraged, and ſuch as have a Tendency to promote Luxury ſhould not be diſcouraged?

555. Whether the annual Balance of Trade between *Italy* and *Lyons* be not about four Millions in Favour of the former, and yet, whether *Lyons* be not a Gainer by this Trade?

556. Whether the general Rule, of determining the Profit of a Commerce by its Balance, doth not, like other general Rules, admit of Exceptions?

557. Whether it would not be a monſtrous Folly to import nothing but Gold and Silver, ſuppoſing we might do it, from every foreign Part to which we trade? And yet, whether ſome Men may not think this fooliſh Circumſtance a very happy one?

558. But whether we do not all ſee the Ridicule of the Mogol's Subjects, who take from us nothing but our Silver, and bury it under Ground, in order to make ſure thereof againſt the Reſurrection?

559. Whether he muſt not be a wrongheaded Patriot or Politician, whoſe ultimate View was drawing Money into a Country, and keeping it there?

560. Whether it be not evident, that not Gold but Induſtry cauſeth a Country to flouriſh?

561. Whether it would not be a ſilly Project in any Nation, to hope to grow rich by prohibiting the Exportation of Gold and Silver?

562. Whether there can be a greater Miſtake in Politics, than to meaſure the Wealth of the Nation by its Gold and Silver?

563. Whether Gold and Silver be not a Drug, where they do not promote Induſtry? Whether they be not even the Bane and Undoing of an idle People?

564. Whether Gold will not cauſe either Induſtry or Vice to flouriſh? And whether a Country, where it flowed in without Labour, muſt not be wretched and diſſolute like an Iſland inhabited by Buccaneers?

565. Whether Arts and Virtue are not likely to thrive, where Money is made a Means to Induſtry? But whether Money without this would be a Bleſſing to any People?

566. Whether keeping Caſh at Home, or ſending

ing it abroad, just as it most serves to promote Industry, be not the real Interest of every Nation?

567. Whether Commodities of all Kinds do not naturally flow where there is the greatest Demand? Whether the greatest Demand for a Thing be not where it is of most Use? Whether Money, like other Things, hath not its proper Use? Whether this Use be not to circulate? Whether therefore there must not of Course be Money where there is a Circulation of Industry?

568. Whether it is not a great Point to know what we would be at? And whether whole States, as well as private Persons, do not often fluctuate for Want of this Knowledge?

569. Whether Gold may not be compared to *Sejanus*'s Horse, if we consider its Passage through the World, and the Fate of those Nations which have been successively possessed thereof?

570. Whether Means are not so far useful as they answer the End? And whether, in different Circumstances, the same Ends are not obtained by different Means?

571. If we are a poor Nation, abounding with very poor People, will it not follow, that a far greater Proportion of our Stock should be in the smallest and lowest Species, than would suit with *England?*

572. Whether, therefore, it would not be highly expedient, if our Money were coined of peculiar Values, best fitted to the Circumstances and Uses of our own Country; and whether any other People could take Umbrage at our consulting our own Convenience, in an Affair entirely domestic, and that lies within ourselves?

573. Whether every Man doth not know, and hath not long known, that the Want of a Mint causeth many other Wants in this Kingdom?

574.

574. What Harm did *England* ſuſtain about three Centuries ago, when Silver was coined in this Kingdom?

575. What Harm was it to *Spain* that her Provinces of *Naples* and *Sicily* had all along Mints of their own?

576. Whether it may not be preſumed, that our not having a Privilege, which every other Kingdom in the World enjoys, be not owing to our own want of Diligence and Unanimity in ſolliciting for it?

577. Whether it be not the Intereſt of *England*, that we ſhould cultivate a domeſtic Commerce among ourſelves? And whether it could give them any poſſible Jealouſy, if our ſmall Sum of Caſh was contrived to go a little further, if there was a little more Life in our Markets, a little more buying and ſelling in our Shops, a little better Proviſion for the Backs and Bellies of ſo many forlorn Wretches throughout the Towns and Villages of this Iſland?

578. Whether *Great-Britain* ought not to promote the Proſperity of her Colonies, by all Methods conſiſtent with her own? And whether the Colonies themſelves ought to wiſh or aim at it by others?

579. Whether the remoteſt Parts from the Metropolis, and the loweſt of the People, are not to be regarded as the Extremities and Capillaries of the political Body?

580. Whether, although the capillary Veſſels are ſmall, yet Obſtructions in them do not produce great chronical Diſeaſes?

581. Whether Faculties are not enlarged and improved by Exerciſe?

582. Whether the Sum of the Faculties put into Act, or in other Words, the united Action of

of a whole People doth not conſtitute the *Momentum* of a State?

583. Whether ſuch *Momentum* be not the real Stock or Wealth of a State; and whether its Credit be not proportional thereunto?

584. Whether in every wiſe State the Faculties of the Mind are not moſt conſidered?

585. Whether the *Momentum* of a State doth not imply the whole Exertion of its Faculties, intellectual and corporeal; and whether the latter without the former, could act in concert?

586. Whether the divided Force of Men, acting ſingly, would not be a Rope of Sand?

587. Whether the particular Motions of the Members of a State, in oppoſite Directions, will not deſtroy each other, and leſſen the *Momentum* of the Whole; but whether they muſt not conſpire to produce a great Effect?

588. Whether the ready Means to put Spirit into this State, to fortify and increaſe its *Momentum*, would not be a national Bank, and Plenty of ſmall Caſh?

589. Whether that which employs and exerts the Force of a Community, deſerves not to be well conſidered and well underſtood?

590. Whether the immediate Mover, the Blood and Spirits, be not Money, Paper or Metal, and whether the Soul or Will of the Community, which is the prime Mover that governs and directs the Whole, be not the Legiſlature?

591. Suppoſing the Inhabitants of a Country quite ſunk in Sloth, or even faſt aſleep, whether upon the gradual Awakening and Exertion, firſt, of the ſenſitive and locomotive Faculties, next of Reaſon and Reflection, then of Juſtice and Piety, the *Momentum* of ſuch Country or State, would not, in Proportion thereunto, become ſtill more and more conſiderable?

592.

592. Whether that which in the Growth is laſt attained, and is the finiſhing Perfection of a People, be not the firſt Thing loſt in their Declenſion?

593. Whether Force be not of Conſequence, as it is exerted; and whether great Force without great Wiſdom may not be a Nuiſance?

594. Whether the Force of a Child applied with Art, may not produce greater Effects than that of a Giant? And whether a ſmall Stock in the Hands of a wiſe State, may not go further, and produce more conſiderable Effects, than immenſe Sums in the Hands of a fooliſh one?

595. Whoſe Fault is it if poor *Ireland* ſtill continues poor?

VERSES by the AUTHOR,

ON THE

Proſpect of planting ARTS and LEARNING in *America.*

THE Muſe, diſguſted at an Age and Clime,
Barren of every glorious Theme,
In diſtant Lands now waits a better Time,
Producing Subjects worthy Fame:

In happy Climes, where from the genial Sun
And virgin Earth ſuch Scenes enſue,
The Force of Art by Nature ſeems outdone,
And fancied Beauties by the true:

In happy Climes the Seat of Innocence,
Where Nature guides and Virtue rules,
Where Men ſhall not impoſe for Truth and Senſe,
The Pedantry of Courts and Schools:

There ſhall be ſung another golden Age,
The riſe of Empire and of Arts,
The Good and Great inſpiring epic Rage,
The wiſeſt Heads and nobleſt Hearts.

Not

Not such as *Europe* breeds in her decay;
Such as she bred when fresh and young,
When heavenly Flame did animate her Clay,
By future Poets shall be sung.

Westward the Course of Empire takes its Way;
The four first Acts already past,
A fifth shall close the Drama with the Day;
Time's noblest Offspring is the last.

A PRO-

A

PROPOSAL

For the better Supplying of

CHURCHES

IN OUR

Foreign Plantations,

AND FOR

Converting the Savage *Americans* to CHRISTIANITY,

By a COLLEGE to be erected in the *Summer Islands*, otherwise called the Isles of *Bermuda*.

The Harvest truly is great, but the Labourers are few.
Luke, x. 2.

First Printed in LONDON A. D. MDCCXXV.

A

PROPOSAL

FOR

The better Supplying of Churches in our foreign Plantations, &c.

ALTHOUGH there are ſeveral excellent Perſons of the Church of *England*, whoſe good Intentions and Endeavours have not been wanting to propagate the Goſpel in foreign Parts, who have even combined into Societies for that very Purpoſe, and given great Encouragement, not only for *Engliſh* Miſſionaries in the *Weſt-Indies*, but alſo, for the reformed of other Nations, led by their Example, to propagate Chriſtianity in the *Eaſt:* It is nevertheleſs acknowledged, that there is at this Day, but little Senſe of Religion, and a moſt notorious Corruption of Manners, in the *Engliſh* Colonies ſettled on the Continent of *America*, and the Iſlands. It is alſo acknowledged, that the Goſpel hath hither-

to

to made but a very inconſiderable Progreſs among the neighbouring *Americans*, who ſtill continue in much the ſame Ignorance and Barbariſm, in which we found them above a hundred Years ago.

I ſhall therefore venture to ſubmit my Thoughts upon a Point, that I have long conſidered, to better Judgments, in Hopes that any Expedient will be favourably hearkened to, which is propoſed for the Remedy of theſe Evils. Now, in order to effect this, it ſhould ſeem the natural proper Method, to provide, in the firſt Place, a conſtant Supply of worthy Clergymen for the *Engliſh* Churches in thoſe Parts; and in the ſecond Place, a like conſtant Supply of zealous Miſſionaries, well fitted for propagating Chriſtianity among the Savages.

For though the ſureſt Means to reform the Morals, and ſoften the Behaviour of Men, be, to preach to them the pure uncorrupt Doctrine of the Goſpel, yet it cannot be denied, that the Succeſs of preaching dependeth in good Meaſure on the Character and Skill of the Preacher: Foraſmuch as Mankind are more apt to copy Characters than to practice Precepts, and foraſmuch as Argument, to attain its full Strength, doth not leſs require the Life of Zeal, than the Weight of Reaſon; and the ſame Doctrine, which maketh great Impreſſion, when delivered with Decency and Addreſs, loſeth very much of its Force by paſſing through aukward or unſkilful Hands.

Now the Clergy ſent over to *America* have proved, too many of them, very meanly qualified both in Learning and Morals for the Diſcharge of their Office. And indeed little can be expected from the Example or Inſtruction of thoſe, who quit their native Country on no other Motive, than that they are not able to procure a Livelihood in it, which is known to be often the Caſe.

To

To this may be imputed the small Care that hath been taken to convert the Negros of our Plantations, who, to the Infamy of *England*, and Scandal of the World, continue Heathen under Christian Masters, and in Christian Countries. Which could never be, if our Planters were rightly instructed and made sensible, that they disappointed their own Baptism by denying it to those who belong to them: That it would be of Advantage to their Affairs, to have Slaves who should *obey in all Things their Masters according to the Flesh, not with Eye-service as Men-pleasers, but, in Singleness of Heart as fearing God:* That Gospel Liberty consists with temporal Servitude; and that their Slaves would only become better Slaves by being Christian.

And though it be allowed that some of the Clergy in our Colonies have approved themselves Men of Merit, it will at the same Time be allowed, that the most zealous and able Missionary from *England* must find himself but ill qualified for converting the *American* Heathen, if we consider the Difference of Language, their wild Way of Living, and above all, the great Jealousy and Prejudice which savage Nations have towards Foreigners, or Innovations introduced by them.

These Considerations make it evident, that a College or Seminary in those Parts is very much wanted; and therefore the providing such a Seminary, is earnestly proposed and recommended to all those, who have it in their Power, to contribute to so good a Work. By this, two Ends would be obtained.

First, the Youth of our *English* Plantations might be themselves fitted for the Ministry; and Men of Merit would be then glad to fill the Churches of their native Country, which are now a Drain for the very Dregs and Refuse of ours.

At

At preſent, there are, I am told, many Churches vacant in our Plantations, and many very ill ſupplied; nor can all the Vigilance and Wiſdom of that great Prelate, whoſe peculiar Care it is, prevent this, ſo long as the aforeſaid Churches are ſupplied from *England*.

And ſupplied they muſt be, with ſuch as can be picked up in *England* or *Ireland*, until a Nurſery of Learning for the Education of the Natives is founded. This indeed might provide a conſtant Succeſſion of learned and exemplary Paſtors; and what Effect this muſt be ſuppoſed to have on their Flocks, I need not ſay.

Secondly, the Children of ſavage *Americans*, brought up in ſuch a Seminary, and well inſtructed in Religion and Learning, might make the ableſt and propereſt Miſſionaries for ſpreading the Goſpel among their Countrymen; who would be leſs apt to ſuſpect, and readier to embrace a Doctrine recommended by Neighbours or Relations, Men of their own Blood and Language, than if it were propoſed by Foreigners, who would not improbably be thought to have Deſigns on the Liberty or Property of their Converts.

The young *Americans* neceſſary for this Purpoſe, may, in the Beginning be procured, either by peaceable Methods from thoſe ſavage Nations, which border on our Colonies, and are in Friendſhip with us, or by taking captive the Children of our Enemies.

It is propoſed to admit into the aforeſaid College only ſuch Savages as are under ten Years of Age, before evil Habits have taken a deep root; and yet not ſo early as to prevent retaining their Mother Tongue, which ſhould be preſerved by Intercourſe among themſelves.

It is further propoſed, to ground theſe young *Americans* thoroughly in Religion and Morality, and

and to give them a good Tincture of other Learning; particularly of Eloquence, Hiſtory, and practical Mathematicks; to which it may not be improper to add ſome Skill in Phyſic.

If there were a yearly Supply of ten or a dozen ſuch Miſſionaries ſent abroad into their reſpective Countries, after they had received the Degree of Maſter of Arts in the aforeſaid College, and holy Orders in *England*, (till ſuch Time as Epiſcopacy be eſtabliſhed in thoſe Parts) it is hardly to be doubted, but, in a little Time, the World would ſee good and great Effects thereof.

For, to any conſidering Man, the employing *American* Miſſionaries for the Converſion of *America*, will, of all others, appear the moſt likely Method to ſucceed; eſpecially if Care be taken, that, during the whole Courſe of their Education, an Eye ſhould be had to their Miſſion; that they ſhould be taught betimes to conſider themſelves as trained up in that ſole View, without any other Proſpect of Proviſion, or Employment; that a Zeal for Religion, and Love of their Country, ſhould be early and conſtantly inſtilled into their Minds, by repeated Lectures and Admonitions; that they ſhould not only be incited by the common Topics of Religion and Nature, but farther animated and enflamed by the great Examples in paſt Ages, of public Spirit and Virtue, to reſcue their Countrymen from their ſavage Manners, to a Life of Civility and Religion.

If his Majeſty would graciouſly pleaſe to grant a Charter for a College to be erected in a proper Place for theſe Uſes, it is to be hoped a Fund may be ſoon raiſed, by the Contribution of well-diſpoſed Perſons, ſufficient for building and endowing the ſame. For as the neceſſary Expence would be ſmall, ſo there are Men of Religion and

Humanity in *England*, who would be pleaſed to ſee any Deſign ſet forward for the Glory of God and the Good of Mankind.

A ſmall Expence would ſuffice to ſubſiſt and educate the *American* Miſſionaries in a plain ſimple Manner, ſuch as might make it eaſy for them to return to the coarſe and poor Methods of Life in uſe among their Countrymen; and nothing can contribute more to leſſen this Expence, than a judicious Choice of the Situation, where the Seminary is to ſtand.

Many Things ought to be conſidered in the Choice of a Situation. It ſhould be in a good Air; in a Place where Proviſions are cheap and plenty; where an Intercourſe might eaſily be kept up with all Parts of *America* and the Iſlands; in a Place of Security, not expoſed to the Inſults of Pirates, Savages, or other Enemies; where there is no great Trade, which might tempt the Readers or Fellows of the College to become Merchants, to the Neglect of their proper Buſineſs; where there are neither Riches nor Luxury to divert, or leſſen their Application, or to make them uneaſy and diſſatisfied with a homely frugal Subſiſtence; laſtly, where the Inhabitants, if ſuch a Place may be found, are noted for Innocence and Simplicity of Manners. I need not ſay of how great Importance this Point would be toward forming the Morals of young Students, and what mighty Influence it muſt have on the Miſſion.

It is evident the College long ſince projected in *Barbadoes* would be defective in many of theſe Particulars; for though it may have its Uſe among the Inhabitants, yet a Place of ſo high Trade, ſo much Wealth and Luxury, and ſuch diſſolute Morals, (not to mention the great Price and Scarcity of Proviſions;) muſt at firſt Sight ſeem a very improper

proper Situation for a general Seminary intended for the forming Miſſionaries, and educating Youth in Religion and Sobriety of Manners. The ſame Objections lie againſt the neighbouring Iſlands.

And if we conſider the Accounts given of their Avarice and Licentiouſneſs, their Coldneſs in the Practice of Religion, and their Averſion from propagating it, (which appears in the withholding their Slaves from Baptiſm) it is to be feared, that the Inhabitants in the populous Parts of our Plantations on the Continent are not much fitter, than thoſe in the Iſlands abovementioned, to influence or aſſiſt ſuch a Deſign. And as to the more remote and leſs frequented Parts, the Difficulty of being ſupplied with Neceſſaries, the Danger of being expoſed to the Inroads of Savages, and above all, the Want of Intercourſe with other Places, render them improper Situations for a Seminary of Religion and Learning.

It will not be amiſs to inſert here an Obſervation I remember to have ſeen in an Abſtract of the Proceedings, *&c.* annexed to the Dean of *Canterbury*'s Sermon, before the Society for the Propagation of the Goſpel in foreign Parts; that the ſavage *Indians*, who live on the Continent, will not ſuffer their Children to learn *Engliſh* or *Dutch*, leſt they ſhould be debauched by converſing with their *European* Neighbours; which is a melancholy but ſtrong Confirmation of the Truth of what hath been now advanced.

A general Intercourſe and Correſpondence with all the *Engliſh* Colonies, both on the Iſlands and the Continent, and with other Parts of *America*, hath been before laid down, as a neceſſary Circumſtance, the Reaſon whereof is very evident. But this Circumſtance is hardly to be found. For on the Continent, where there are neither Inns, nor Carriages, nor Bridges over the Rivers, there

is no travelling by Land between distant Places. And the *English* Settlements are reputed to extend along the Sea-coast for the Space of fifteen hundred Miles. It is therefore plain, there can be no convenient Communication between them, otherwise than by Sea; no Advantage therefore, in this Point, can be gained by settling on the Continent.

There is another Consideration which equally regards the Continent and Islands, that the general Course of Trade and Correspondence lies from all those Colonies to *Great-Britain* alone: Whereas, for our present Purpose, it would be necessary to pitch upon a Place, if such could be found, which maintains a constant Intercourse with all the other Colonies, and whose Commerce lies chiefly or altogether (not in *Europe*, but) in *America*.

There is but one Spot that I can find, to which this Circumstance agrees; and that is the Isles of *Bermuda*, otherwise called the *Summer Islands*. These having no rich Commodity or Manufacture, such as Sugar, Tobacco, or the like, wherewithal to trade to *England*, are obliged to become Carriers for *America*, as the *Dutch* are for *Europe*. The *Bermudans* are excellent Shipwrights and Sailors, and have a great Number of very good Sloops, which are always passing and repassing from all Parts of *America*. They drive a constant Trade to the Islands of *Jamaica*, *Barbadoes*, *Antego*, *&c.* with Butter, Onions, Cabbages, and other Roots and Vegetables, which they have in great Plenty and Perfection. They have also some small Manufactures of Joyner's Work and Matting, which they export to the Plantations on the Continent. Hence *Bermudan* Sloops are oftener seen in the Ports of *America*, than any other. And indeed, by the best Information I could get, it appears

appears they are the only People of all the *Britiſh* Plantations, who hold a general Correſpondence with the reſt.

And, as the Commerce of *Bermuda* renders it a very fit Place, wherein to erect a Seminary, ſo likewiſe doth its Situation, it being placed between our Plantations on the Continent, and thoſe in the Iſles, ſo as equally to reſpect both. To which may be added, that it lies in the Way of Veſſels paſſing from *America* to *Great-Britain*; all which makes it plain, that the Youth, to be educated in a Seminary placed in the *Summer Iſlands*, would have frequent Opportunities of going thither and correſponding with their Friends. It muſt indeed be owned, that ſome will be obliged to go a long Way to any one Place, which we ſuppoſe reſorted to, from all Parts of our Plantations; but if we were to look out a Spot the neareſt approaching to an equal Diſtance from all the reſt, I believe it would be found to be *Bermuda*. It remains, that we ſee whether it enjoys the other Qualities or Conditions laid down as well as this.

The *Summer Iſlands* are ſituated near the Latitude of thirty three Degrees; no Part of the World enjoys a purer Air, or a more temperate Climate, the great Ocean which environs them, at once moderating the Heat of the ſouth Winds, and the Severity of the north-weſt. Such a Latitude on the Continent might be thought too hot; but the Air in *Bermuda* is perpetually fanned and kept cool by Sea-breezes, which render the Weather the moſt healthy and delightful that could be wiſhed, being, (as is affirmed by Perſons who have long lived there) of one equal Tenour almoſt throughout the whole Year, like the latter-end of a fine *May*; inſomuch that it is reſorted to as the *Montpelier* of *America*.

Nor are these Isles (if we may believe the Accounts given of them) less remarkable for Plenty than for Health; there being, besides Beef, Mutton and Fowl, great Abundance of Fruits, and Garden-stuff of all Kinds in Perfection: To this, if we add the great Plenty and Variety of Fish, which is every Day taken on their Coasts, it would seem, that a Seminary could no where be supplied with better Provisions, or cheaper than here.

About forty Years ago, upon cutting down many tall Cedars, that sheltered their Orange-trees from the north-west Wind, (which sometimes blows even there, so as to affect that delicate Plant) great Part of their Orange Plantations suffered; but other Cedars are since grown up, and no doubt, a little Industry would again produce as great Plenty of Oranges, as ever was there heretofore. I mention this, becaufe some have inferred from the present Scarcity of that Fruit, for which *Bermuda* was once so famous, that there hath been a Change in the Soil and Climate for the worse. But this, as hath been observed, proceeded from another Cause, which is now in great Measure taken away.

Bermuda is a Cluster of small Islands, which lie in a very narrow Compass, containing, in all, not quite twenty thousand Acres. This Groupe of Isles is (to use Mr. *Waller*'s Expression) walled round with Rocks, which render them inaccessible to Pyrates or Enemies; there being but two narrow Entrances, both well guarded by Forts. It would therefore be impossible to find any where, a more secure Retreat for Students.

The Trade of *Bermuda* consists only in Garden-stuff, and some poor Manufactures, principally of Cedar and the Palmetto-leaf. *Bermuda* Hats are worn by our Ladies: They are made of a Sort of Mat,

Mat, or (as they call it) Platting made of the Palmetto-leaf, which is the only Commodity that I can find exported from *Bermuda* to *Great-Britain*; and as there is no Proſpect of making a Fortune by this ſmall Trade, ſo it cannot be ſuppoſed to tempt the Fellows of the College to engage in it, to the Neglect of their peculiar Buſineſs, which might poſſibly be the Caſe elſewhere.

Such as their Trade is, ſuch is their Wealth; the Inhabitants being much poorer than the other Colonies, who do not fail to deſpiſe them upon that Account. But if they have leſs Wealth, they have withal leſs Vice and expenſive Folly than their Neighbours. They are repreſented as a contented, plain, innocent Sort of people, free from Avarice and Luxury, as well as the other Corruptions that attend thoſe Vices.

I am alſo informed, that they are more conſtant Attendants on divine Service, more kind and reſpectful to their Paſtor (when they have one) and ſhew much more Humanity to their Slaves, and Charity to one another, than is obſerved among the *Engliſh* in the other Plantations: One Reaſon of this may be, that condemned Criminals, being employed in the Manufactures of Sugar and Tobacco, were never tranſported thither. But, whatever be the Cauſe, the Facts are atteſted by a Clergyman of good Credit, who lived long among them.

Among a People of this Character, and in a Situation thus circumſtantiated, it would ſeem that a Seminary of Religion and Learning might very fitly be placed. The Correſpondence with other Parts of *America*, the Goodneſs of the Air, the Plenty and Security of the Place, the Frugality and Innocence of the Inhabitants, all conſpiring to favour ſuch a Deſign. Thus much at leaſt is

evident, that young Students would be there leſs liable to be corrupted in their Morals; and the governing Part would be eaſier, and better contented with a ſmall Stipend, and a retired academical Life, in a Corner from whence Avarice and Luxury are excluded, than they can be ſuppoſed to be in the midſt of a full Trade and great Riches, attended with all that high Living and Parade which our Planters affect, and which, as well as all faſhionable Vices, ſhould be far removed from the Eyes of the young *American* Miſſionaries, who are to lead a Life of Poverty and Self-denial among their Countrymen.

After all, it muſt be acknowledged, that though every Thing elſe ſhould concur with our Wiſhes, yet if a Set of good Governors and Teachers be wanting, who are acquainted with the Methods of Education, and have the Zeal and Ability requiſite for carrying on a Deſign of this Nature, it would certainly come to nothing.

An Inſtitution of this Kind ſhould be ſet on Foot by Men of Prudence, Spirit and Zeal, as well as competent Learning, who ſhould be led to it by other Motives than the Neceſſity of picking up a Maintenance. For upon this View, what Man of Merit can be ſuppoſed to quit his native Country, and take up with a poor College-ſubſiſtence in another Part of the World, where there are ſo many conſiderable Pariſhes actually void, and ſo many others ill ſupplied for want of fitting Incumbents? Is it likely, that Fellowſhips of fifty or ſixty Pounds a Year ſhould tempt abler or worthier Men, than Benefices of many Times their Value?

And except able and worthy Men do firſt engage in this Affair, with a Reſolution to exert themſelves in forming the Manners of the Youth, and

and giving them a proper Education, it is evident the Miſſion and the College will be but in a very bad Way. This Inconvenience ſeems the moſt difficult to provide againſt, and, if not provided againſt, it will be the moſt likely to obſtruct any Deſign of this Nature. So true it is, that where Ignorance or ill Manners once take Place in a Seminary, they are ſure to be handed down in a Succeſſion of illiterate or worthleſs Men.

But this Apprehenſion, which ſeems ſo well grounded, that a College in any Part of *America* would either lie unprovided, or be worſe provided than their Churches are, hath no Place in *Bermuda*; there being at this Time ſeveral Gentlemen, in all Reſpects very well qualified, and in Poſſeſſion of good Preferments, and fair Proſpects at home, who having ſeriouſly conſidered the great Benefit that may ariſe to the Church and to Mankind from ſuch an Undertaking, are ready to engage in it, and to dedicate the Remainder of their Lives to the inſtructing the Youth of *America*, and proſecuting their own Studies upon a very moderate Subſiſtence in a Retirement, ſo ſweet and ſo ſecure, and every Way ſo well fitted for a Place of Education and Study, as *Bermuda*.

Thus much the Writer hereof thought himſelf obliged to ſay of his Aſſociates: For himſelf, he can only ſay, that as he values no Preferment upon Earth, ſo much as that of being employed in the Execution of this Deſign; ſo he hopes to make up for other Defects, by the Sincerity of his Endeavours.

In *Europe*, the Proteſtant Religion hath of late Years conſiderably loſt ground, and *America* ſeems the likelieſt Place, wherein to make up for what hath been loſt in *Europe*, provided the proper Methods are taken: Otherwiſe the *Spaniſh* Miſſionaries in the South, and the *French* in the North,

are making such a Progress, as may one Day spread the Religion of *Rome*, and with it the usual Hatred to Protestants, throughout all the savage Nations in *America*; which would probably end in the utter Extirpation of our Colonies, on the Safety whereof depends so much of the Nation's Wealth, and so considerable a Branch of his Majesty's Revenue.

But if this Scheme were pursued, it would in all Probability have much greater Influence on the *Americans*, than the utmost Endeavours of Popish Emissaries can possibly have; who from the Difference of Country, Language and Interest, must lie under far greater Difficulties and Discouragements than those, whom we suppose yearly sent out from *Bermuda* to preach among their Countrymen.

It cannot indeed be denied, that the great Number of poor Regulars, inured to hard Living, and brought up in an implicit Obedience to their Superiors, hath hitherto given the Church of *Rome*, in regard to her Missions, great Advantage over the reformed Churches. But from what hath been said, it is, I think, evident, that this Advantage may be over-balanced by our employing *American* Missionaries.

Nor is the Honour of the Crown, Nation, and Church of *England* unconcerned in this Scheme; which, it is to be hoped, will remove the Reproach, we have so long lain under, that we fall as far short of our Neighbours of the *Romish* Communion in Zeal for propagating Religion, as we surpass them in the Soundness and Purity of it. And at the same Time, that the doing what may be so easily done, takes away our Reproach; it will cast no small Lustre on his Majesty's Reign, and derive a Blessing from Heaven on his Administration,

tion, and thoſe who live under the Influence thereof.

Men of narrow Minds have a peculiar Talent at Objection, being never at a Loſs for ſomething to ſay againſt whatſoever is not of their own propoſing. And perhaps, it will be ſaid in Oppoſition to this Propoſal, that if we thought ourſelves capable of gaining Converts to the Church, we ought to begin with Infidels, Papiſts, and Diſſenters of all Denominations at home, and to make Proſelytes of theſe before we think of Foreigners; and that therefore our Scheme is againſt Duty. And further, that conſidering the great Oppoſition, which is found on the Part of thoſe who differ from us at home, no Succeſs can be expected among Savages abroad, and that therefore it is againſt Reaſon and Experience.

In anſwer to this I ſay, that Religion like Light is imparted without being diminiſhed. That whatever is done abroad, can be no Hindrance or Lett to the Converſion of Infidels or others at home. That thoſe who engage in this Affair, imagine they will not be miſſed, where there is no want of Schools or Clergy; but that they may be of ſingular Service in Countries but thinly ſupplied with either, or altogether deprived of both: That our Colonies being of the ſame Blood, Language and Religion, with ourſelves, are in Effect our Countrymen. But that Chriſtian Charity, not being limited by thoſe Regards, doth extend to all Mankind. And this may ſerve for an Anſwer to the firſt Point, that our Deſign is againſt Duty.

To the ſecond Point I anſwer; That Ignorance is not ſo incurable as Error; that you muſt pull down as well as build, eraſe as well as imprint, in order to make Proſelytes at home: Whereas, the ſavage *Americans*, if they are in a State purely natural, and unimproved by Education, they are alſo unincumbred

unincumbred with all that Rubbiſh of Superſtition and Prejudice, which is the Effect of a wrong one. As they are leſs inſtructed, they are withal leſs conceited and more teachable. And not being violently attached to any falſe Syſtem of their own, are ſo much the fitter to receive that which is true. Hence it is evident, that Succeſs abroad ought not to be meaſured by that which we obſerve at home, and that the Inference, which was made from the Difficulty of the one to the Impoſſibility of the other, is altogether groundleſs.

It hath more the Appearance of Reaſon to object (what will poſſibly be objected by ſome) that this Scheme hath been already tried to no Purpoſe, ſeveral *Indians* having returned to their ſavage Manners after they had been taught to write and read, and inſtructed in the Chriſtian Religion; a clear Proof that their natural Stupidity is not to be overcome by Education.

In Anſwer to this, I ſay, that the Scheme now propoſed hath never been tried, foraſmuch as a thorough Education in Religion and Morality, in divine and human Learning, doth not appear to have been ever given to any ſavage *American:* that much is to be hoped from a Man ripe in Years, and well grounded in Religion and uſeful Knowledge, while little or nothing can be expected from a Youth but ſlightly inſtructed in the Elements of either: that from the Miſcarriage or groſs Stupidity of ſome, a general Incapacity of all *Americans* cannot be fairly inferred: that they ſhew as much natural Senſe as other uncultivated Nations: that the Empires of *Mexico* and *Peru* were evident Proofs of their Capacity, in which there appeared a Reach of Politics, and a Degree of Art and Politeneſs, which no *European* People were ever known to have arrived at without the

Uſe

Uſe of Letters or of Iron, and which ſome perhaps have fallen ſhort of with both thoſe Advantages.

To what hath been ſaid, it may not be improper to add, that young *Americans*, educated in an Iſland at ſome Diſtance from their own Country, will more eaſily be kept under Diſcipline till they have attained a compleat Education, than on the Continent; where they might find Opportunities of running away to their Countrymen, and returning to their brutal Cuſtoms, before they were thoroughly imbued with good Principles and Habits.

It muſt nevertheleſs be acknowledged a difficult Attempt, to plant Religion among the *Americans*, ſo long as they continue their wild and roving Life. He who is obliged to hunt for his daily Food, will have little Curioſity or Leiſure to receive Inſtruction. It would ſeem therefore the right Way, to introduce Religion and civil Life at the ſame Time into that Part of the World: either Attempt will aſſiſt and promote the other. Thoſe therefore of the young Savages, who upon Trial are found leſs likely to improve by academical Studies, may be taught Agriculture, or the moſt neceſſary Trades. And when Huſbandmen, Weavers, Carpenters, and the like, have planted thoſe uſeful Arts among their ſavage Countrymen, and taught them to live in ſettled Habitations, to canton out their Land and till it, to provide vegetable Food of all Kinds, to preſerve Flocks and Herds of Cattle, to make convenient Houſes, and to clothe themſelves decently: This will aſſiſt the ſpreading the Goſpel among them; this will diſpoſe them to ſocial Virtues, and enable them to ſee and to feel the Advantages of a religious and civil Education.

And

And that this View of propagating the Gospel and civil Life among the savage Nations of *America*, was a principal Motive which induced the Crown to send the first *English* Colonies thither, doth appear from the Charter granted by King *James* I. to the Adventurers in *Virginia*. *See* Purchas's *Pilgrims*, *Vol.* 4. *b.* I. *c.* 9. And it is now but just (what might then seem charitable) that these poor Creatures should receive some Advantage with respect to their spiritual Interests, from those who have so much improved their temporal, by settling among them.

It is most true, notwithstanding our present Corruptions, that there are to be found in no Country under the Sun Men of better Inclinations, or greater Abilities for doing Good, than in *England*. But it is as true, that Success, in many Cases, depends not upon Zeal, Industry, Wealth, Learning, or the like Faculties, so much as on the Method, wherein these are applied. We often see a small Proportion of Labour and Expence in one Way, bring that about, which in others, a much greater Share of both could never effect. It hath been my Endeavour to discover this Way or Method in the present Case. What hath been done, I submit to the Judgment of all good and reasonable Men; who, I am persuaded, will never reject or discourage a Proposal of this Nature, on the Score of slight Objections, Surmises, or Difficulties, and thereby render themselves chargeable with the having prevented those good Effects, which might otherwise have been produced by it.

For it is, after all, possible, that unforeseen Difficulties may arise in the Prosecution of this Design, many Things may retard, and many Things may threaten to obstruct it; but there is hardly any Enterprize or Scheme whatsoever, for the

the public Good, in which Difficulties are not often ſhewing themſelves, and as often overcome by the Bleſſing of God, upon the Prudence and Reſolution of the Undertakers; though, for ought that appears, the preſent Scheme is as likely to ſucceed, and attended with as few Difficulties, as any of this Kind can poſſibly be.

For to any Man, who conſiders the divine Power of Religion, the innate Force of Reaſon and Virtue, and the mighty Effects often wrought by the conſtant regular Operation even of a weak and ſmall Cauſe; it will ſeem natural and reaſonable to ſuppoſe, that Rivulets perpetually iſſuing forth from a Fountain, or Reſervoir, of Learning and Religion, and ſtreaming through all Parts of *America*, muſt in due Time have a great Effect, in purging away the ill Manners and Irreligion of our Colonies, as well as the Blindneſs and Barbarity of the Nations round them: Eſpecially, if the Reſervoir be in a clean and private Place, where its Waters, out of the Way of any Thing that may corrupt them, remain clear and pure; otherwiſe they are more likely to pollute than purify the Places through which they flow.

The Greatneſs of a Benefaction is rather in Proportion to the Number and Want of the Receivers, than to the Liberality of the Giver. A wiſe and good Man would therefore be frugal in the Management of his Charity; that is, contrive it ſo as that it might extend to the greateſt Wants of the greateſt Number of his Fellow-creatures. Now the greateſt Wants are ſpiritual Wants, and by all Accounts theſe are no where greater than in our weſtern Plantations, in many Parts whereof divine Service is never performed for Want of Clergymen; in others, after ſuch a Manner and by ſuch Hands, as ſcandalize even the woiſt of their

their own Parishioners; where many *English*, instead of gaining Converts, are themselves degenerated into Heathens, being Members of no Church, without Morals, without Faith, without Baptism. There can be therefore, in no Part of the Christian World, a greater Want of spiritual Things than in our Plantations.

And, on the other Hand, no Part of the Gentile World are so inhuman and barbarous as the savage *Americans*, whose chief Employment and Delight consisting in Cruelty and Revenge, their Lives must of all others, be most opposite, as well to the Light of Nature, as to the Spirit of the Gospel. Now to reclaim these poor Wretches, to prevent the many Torments and cruel Deaths which they daily inflict on each other, to contribute in any Sort to put a Stop to the numberless horrid Crimes which they commit without Remorse, and instead thereof to introduce the Practice of Virtue and Piety, must surely be a Work in the highest Degree becoming every sincere and charitable Christian.

Those, who wish well to Religion and Mankind, will need no other Motive to forward an Undertaking calculated for the Service of both: I shall, nevertheless, beg Leave to observe, that whoever would be glad to cover a Multitude of Sins by an extensive and well-judged Charity, or whoever, from an excellent and godlike Temper of Mind, seeks Opportunities of doing Good in his Generation, will be pleased to meet with a Scheme that so peculiarly puts it in his Power, with small Trouble or Expence, to procure a great and lasting Benefit to the World.

Ten Pounds a Year, would (if I mistake not) be sufficient to defray the Expence of a young *American* in the College of *Bermuda*, as to Diet, Lodging,

Lodging, Clothes, Books and Education: And if ſo, the Intereſt of two hundred Pounds may be a perpetual Fund for maintaining one Miſſionary at the College, for ever; and in this Succeſſion, many, it is to be hoped, may become powerful Inſtruments for converting to Chriſtianity and civil Life whole Nations, who now ſit in Darkneſs and the Shadow of Death, and whoſe cruel brutal Manners are a Diſgrace to human Nature.

A Benefaction of this Kind ſeems to enlarge the very Being of a Man, extending it to diſtant Places and to future Times; inaſmuch as unſeen Countries and after Ages, may feel the Effects of his Bounty, while he himſelf reaps the Reward in the bleſſed Society of all thoſe, who, *having turned many to Righteouſneſs, ſhine as the Stars for ever and ever.*

P. S.

SINCE the foregoing Propoſal was firſt made public, His MAJESTY hath been graciouſly pleaſed to grant a Charter for erecting a College by the Name of St. PAUL's College in *Bermuda*, for the Uſes abovementioned. Which College is to contain a Preſident and nine Fellows. The firſt Preſident appointed by Charter is GEORGE BERKELEY, D. D. and Dean of *Derry*. The three Fellows named in the Charter, are WILLIAM THOMPSON, JONATHAN ROGERS and JAMES KING, Maſters of Arts and Fellows of *Trinity* College near *Dublin*. The Nomination of a Preſident

ſident is reſerved to the Crown. The Election of Fellows is veſted in the Preſident and the Majority of the Fellows; as is likewiſe the Government of the Society. The Lord Biſhop of *London* for the Time Being, is appointed Viſitor; and ſuch of His MAJESTY's Principal Secretaries of State for the Time Being as hath *America* in his Province, is appointed Chancellor of the ſaid College. The Preſident and Fellows have the Power of making Statutes to be approved by the Viſitor: They have alſo the Power of conferring Degrees in all Faculties. They are obliged to maintain and educate *Indian* Scholars at the Rate of ten Pounds *per Annum* for each. They are obliged to tranſmit annual Accounts of the State of the College, Number of Students, their Progreſs, *&c.* to the Chancellor and Viſitor. The aforeſaid Preſident and Fellows are licenſed to hold their Preferments in theſe Kingdoms till one Year and a Half be expired after their Arrival in *Bermuda*. This Society is incorporated with the uſual Clauſes, hath Power to receive Benefactions, purchaſe Lands, keep a common Seal, *&c.* Laſtly, all in Office under His MAJESTY, are required to be aiding and aſſiſting to the Protection and Preſervation thereof.

A SERMON

A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Gospel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish-Church of St. *Mary-le-Bow,*

On FRIDAY, *February* 18, 1731.

First Printed in *London,* A. D. MDCCXXXII.

February 18, 173$\frac{2}{1}$.

At the Anniverſary Meeting of the Society for the Propagation of the Goſpel in Foreign Parts.

AGreed, That the Thanks of the SOCIETY be given to the Reverend Mr. Dean *Berkeley*, for his Sermon preached this Day before the SOCIETY, and that He be deſired to Print the ſame.

David Humphreys, Secretary.

JOHN XVII. v. 3.

This is Life Eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.

THAT human Kind were not designed merely to sojourn a few Days upon this Earth: that a Being of such Excellence as the Soul of Man, so capable of a nobler Life, and having such a high Sense of Things moral and intellectual, was not created in the sole View of being imprisoned in an earthly Tabernacle, and partaking a few Pains and Pleasures which chequer this mortal Life, without aspiring to any Thing either above or beyond it, is a Fundamental Doctrine as well of natural Religion as of the Christian. It comes at once recommended by the Authority of Philosophers and Evangelists. And that there actually is in the Mind of Man a strong Instinct and Desire, an Appetite and Tendency towards another and a better State, incomparably superior to the present, both in point of Happiness and Duration, is no more than every one's Experience and inward Feeling may inform him. The Satiety and Disrelish attending sensual Enjoyments, the Relish for Things of a more pure and spiritual Kind, the restless Motion of the Mind, from one terrene Object or Pursuit to another, and often a Flight or Endeavour above them all towards something unknown, and perfective of its Nature, are so many Signs and Tokens of this better State, which in the Style of the Gospel is termed Life Eternal.

And

And as this is the greateſt Good that can befal us, the very End of our Being, and that alone which can crown and ſatisfy our Wiſhes, and without which we ſhall be ever reſtleſs and uneaſy; ſo every Man, who knows and acts up to his true Intereſt, muſt make it his principal Care and Study to obtain it: And in order to this, he muſt endeavour to live ſuitably to his Calling, and of conſequence endeavour to make others obtain it too. For how can a Chriſtian ſhew himſelf worthy of his Calling, otherwiſe than by performing the Duties of it? And what Chriſtian Duty is more eſſentially ſo, than that of Charity? And what Object can be found upon Earth more deſerving our Charity, than the Souls of Men? Or, how is it poſſible for the moſt beneficent Spirit to do them better Service, than by promoting their beſt and moſt laſting Intereſt, that is, by putting them in the Way that leads to eternal Life.

What this eternal Life was, or how to come at it, were Points unknown to the Heathen World. It muſt be owned, the wiſe Men of old, who followed the Light of Nature, ſaw even by that Light, that the Soul of Man was debaſed, and borne downwards, contrary to its natural Bent, by carnal and terrene Objects; and that, on the other Hand, it was exalted, purged, and in ſome ſort aſſimulated to the Deity, by the Contemplation of Truth and Practice of Virtue. Thus much in general they ſaw or ſurmiſed. But then about the Way and Means to know the one, or perform the other, they were much at a loſs. They were not agreed concerning the true End of Mankind; which, as they ſaw, was miſtaken in the vulgar Purſuits of Men; ſo they found it much more eaſy to confute the Errors of others, than to aſcertain the Truth themſelves. Hence ſo many Diviſions and Diſputes about a Point which it moſt imported them to

to know, insomuch as it was to give the Bias to human Life, and govern the whole Tenor of their Actions and Conduct.

But when Life and Immortality were brought to Light by the Gospel, there could remain no Dispute about the chief End and Felicity of Man, no more than there could about the Means of obtaining it, after the express Declaration of our blessed Lord in the Words of my Text; *This is Life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* For the right Understanding of which Words we must observe, that by the Knowledge of God, is not meant a barren Speculation, either of Philosophers or Scholastic Divines, nor any notional Tenets fitted to produce Disputes and Dissentions among Men; but, on the contrary, an holy practical Knowledge, which is the Source, the Root, or Principle of Peace and Union, of Faith, Hope, Charity, and universal Obedience. A Man may frame the most accurate Notions, and in one Sense attain the exactest Knowledge of God and Christ that human Faculties can reach, and yet, notwithstanding all this, be far from knowing them in that saving Sense. For St. *John* tells us, that * *whosoever sinneth, hath not seen Christ, nor known him.* And again, † *He that loveth not, knoweth not God.* To know God as we ought, we must love him; and love him so as withal to love our Brethren, his Creatures and his Children. I say, that Knowledge of God and Christ, which is Life eternal, implies universal Charity, with all the Duties ingrafted thereon, or ensuing from thence, that is to say, the Love of God and Man. And our Lord expressly saith, ‡ *He that hath my Commandments, and keepeth them, he it is that loveth me.* From all which it is evident, that this saving Knowledge

* 1 John iii. 6. † 1 John iv. 8. ‡ John xiv. 21.

ledge of God is inſeparable from the Knowledge and Practice of his Will; the explicit Declaration whereof, and of the Means to perform it, are contained in the Goſpel, that divine Inſtrument of Grace and Mercy to the Sons of Men. The metaphyſical Knowledge of God, conſidered in his abſolute Nature or Eſſence, is one Thing, and to know him as he ſtands related to us as Creator, Redeemer, and Sanctifier, is another. The former Kind of Knowledge (whatever it amounts to) hath been, and may be, in Gentiles as well as Chriſtians, but not the latter, which is Life eternal.

From what has been ſaid, it is a plain Conſequence, that whoever is a ſincere Chriſtian, cannot be indifferent about bringing over other Men to the Knowledge of God and Chriſt; but that every one of us, who hath any Claim to that Title, is indiſpenſably obliged in Duty to God, and in Charity to his Neighbour, to deſire and promote, ſo far as there is Opportunity, the Converſion of Heathens and Infidels, that ſo they may become Partakers of Life and Immortality. For, *this is Life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.*

In my preſent Diſcourſe upon which Words; I ſhall,

Firſt, conſider in general, the Obligation that Chriſtians lie under, of bringing other Men to the Knowledge of the only true God, and of Jeſus Chriſt. And,

Secondly, I ſhall conſider it in Reference to this laudable Society, inſtituted for the Propagation of the Goſpel. And under each Head; I propoſe to obviate ſuch Difficulties as may ſeem to retard, and intermix ſuch Remarks as ſhall appear proper to forward ſo good a Work.

Now

Now although it be very evident, that we can really have neither a just Zeal for the Glory of God, nor a beneficent Love of Man, without wishing and endeavouring, as occasion serves, to spread the glad Tidings of Salvation, and bring those who are benighted in the Shadow of Death, to Life eternal, by the Knowledge of the only true God, and of Jesus Christ whom he hath sent. Yet this Duty, plain and undoubted as it seems, happens to be too often overlooked, even by those whose Attention to other Points would make one think their Neglect of this, not an Effect of lukewarm Indifference, so much as of certain mistaken Notions and Suppositions. Two principal Considerations occur, which, in this particular, seem to have slackened the Industry of some, otherwise zealous and serious Christians.

One I apprehend to be this, that it is surmised, the Christian Religion is in a declining State, which by many Symptoms seems likely to end either in Popery, or a general Infidelity. And that of Course a prudent Person has nothing to do, but to make sure of his own Salvation, and to acquiesce in the general Tendency of Things, without being at any fruitless Pains to oppose what cannot be prevented, to steer against the Stream, or resist a Torrent, which as it flows, gathers Strength and Rapidity, and in the End, will be sure to overflow, and carry all before it. When a Man of a desponding and foreboding Spirit hath been led, by his Observation of the Ways of the World, and the prevailing Humour of our Times, to think after this Manner; he will be inclined to strengthen this his preconceived Opinion, as is usual in other the like Cases, by Misapplication of holy Scripture: For Instance, by those Words of our blessed Saviour, * *When the Son of Man cometh,*

shall

* Luke xviii. 8.

ſhall he find Faith on the Earth? which have been applied to this very Purpoſe, as importing that before the final Judgment, Chriſtian Faith ſhould be extinguiſhed upon Earth; although theſe Words do, from the Context, ſeem plainly to refer to the Deſtruction of *Jeruſalem*, and the obſtinate Blindneſs of the *Jews*, who even then when they felt the Hand of God, ſhould not acknowledge it, or believe the *Roman* Army to be the Inſtrument of divine Vengeance, in the Day of their Viſitation, by him whom they had injuriouſly treated, rejected, and put to Death.

But, granting the former Senſe might be ſupported by no abſurd Hypotheſis, or no improbable Gueſs; yet ſhall the Endeavours of Chriſtian Men for propagating the Goſpel of Chriſt be foreſtalled by any Suppoſitions or Conjectures whatſoever? Admitting, I ſay, thoſe Words regard the future Advent of Jeſus Chriſt, yet can any one tell how near or how far off that Advent may be? Are not the Times and Seaſons foreknown only to God? And ſhall we neglect a certain Duty to Day, upon an uncertain Surmiſe of what is to come hereafter? This Way of thinking might furniſh as ſtrong Reaſons againſt Preaching at home, as abroad, within, as without the Pale of the Church. It would be as ſpecious an Argument againſt the one as the other, but in reality can conclude againſt neither. For, as we know not when that ſuppoſed Time of general Infidelity is to be, or whether it will be at all; ſo, if it were ever ſo ſure, and ever ſo near, it would nevertheleſs become us to take Care, that it may not be an Effect of our own particular Indifference and Neglect.

But if we take our Notions, not from the uncertain Interpretation of a particular Text, but from the whole Tenor of the divine Oracles, from the

the expreſs Promiſe and reiterated Predictions of our bleſſed Lord and his Apoſtles, we ſhall believe, that * *Jeſus Chriſt is highly exalted of God, to the End; that at his Name every Knee ſhall bow, and every Tongue confeſs that he is the Lord, to the Glory of God the Father.* That † *he muſt Reign till he hath put all Enemies under his Feet.* That ‖ *he is with us alway, even unto the End of the World.* And that, the Church of the living God, the Pillar and Ground of Truth, is ſo far from being deſtroyed by human Means, ‡ *that the Gates of Hell* (all the infernal Powers) *ſhall not prevail againſt it.* Let us therefore baniſh all ſuch Conceits as may ſeem to juſtify our Indolence, as may reaſon us out of all Courage and Vigour in the Race that is ſet before us; let us not, I ſay, ſlacken our own Hands, nor enfeeble our own Knees, by preconceived Fancies and Suppoſitions, conſidering that as the Succeſs of all Enterpriſes in great Meaſure depends on the Spirit of the Undertakers, ſo nothing is more apt to raiſe a Spirit than Hope; nor to depreſs it, than Deſpondency. We ought therefore to ſhake off every vain Fear in our ſpiritual Warfare. The Number, the Preſumption, and the Abilities of thoſe, who take Counſel together againſt the Lord and againſt his anointed, ſhould not diſhearten, but rather excite and encourage us to ſtand in the Gap.

Another Conſideration, that may poſſibly withhold divers ſincere Believers from contributing their Endeavours for bringing Men to the Knowledge of God and Chriſt, and thereby to eternal Life, is the want of Miracles in the preſent Age. Men naturally caſt about for Reaſons to countenance the Part they take. And as the Gift of

* Phil. ii. 9, 10, 11. † 1 Cor. xv. 25. ‖ Mat. xxviii. 20. ‡ Mat. xvi. 18.

Miracles was of mighty Influence and Help to thoſe, who were commiſſioned to ſpread abroad the Light of the Goſpel in its firſt Promulgation, ſo no Pretence offers itſelf more naturally to excuſe a Man from executing any Purpoſe, than the Want of Authority, which, in the Opinion of Men, cannot be without a juſt Commiſſion, nor this unleſs diſtinguiſhed by thoſe proper Means and Powers that have been known to attend it. Now, with regard to this Defect of Miracles, I ſhall beg leave to make two Obſervations.

Firſt, It is to be obſerved, that if we have not Miracles, we have other Advantages which make them leſs neceſſary now, than in the firſt Spreading of the Goſpel: Whole Nations have found the Benefit of Chriſt's Religion, it is protected by Princes, eſtabliſhed and encouraged by Laws, ſupported by Learning and Arts, recommended by the Experience of many Ages, as well as by the Authority and Example of the wiſeſt and moſt knowing Men. Certainly, if the greateſt Part of Mankind are Gentiles or Mahometans, it cannot be denied that the moſt knowing, moſt learned, and moſt improved Nations, profeſs Chriſtianity; and that even the Mahometans themſelves bear Teſtimony to the divine Miſſion of Jeſus Chriſt. Whereas therefore, in the Beginning, a few illiterate Wanderers, of the meaneſt of the People, had the Prejudices, the Learning, and the Power of their own, as well as other Nations, in one Word, the whole World, to oppoſe and overcome: Thoſe who at this Day engage in the Propagation of the Goſpel, do it upon Terms in many Reſpects far more eaſy and advantageous. It is Power againſt Weakneſs, Civility againſt Barbariſm, Knowledge againſt Ignorance, ſome or other, if not all theſe Advantages, in the preſent Times, attending the Progreſs of the Chriſtian Religion

Religion, in whatever Part of the World Men shall attempt to plant it.

In the second Place we may reflect, that if we have not the Gift of Miracles, this is a good Reason why we should exert more strongly those human Means which God hath put in our Power; and make our ordinary Faculties, whether of the Head, or the Hand, or the Tongue, our Interest, our Credit, or our Fortune, subservient to the great Giver of them; and chearfully contribute our humble Mite towards hastening that Time, wherein * *all Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name.* It is at least a plain Case, that the Want of Apostolical Gifts should not be pleaded as a Bar to our doing that, which in no Respect, either of Difficulty or Danger, equals, or approaches the Apostolical Office. What Pretence can this supply for Mens being quite unconcerned about the Spreading of the Gospel, or the Salvation of Souls? for Mens forgetting that they are Christians, and related to human Kind? How can this justify their overlooking Opportunities which lie in their Way, their not contributing a small Part of their Fortune towards forwarding a Design, wherein they share neither Pains nor Peril; the not bestowing on it, even the cheap Assistance of their Speech, Attention, Counsel, or Countenance, as Occasion offers? How unlike is this worldly, selfish Indifference, to that Account which St. *Paul* gives of himself, that † *he sought not his own Profit, but the Profit of many, that they may be saved.* And yet herein he expected the *Corinthians* (and the same Reason will hold for us) should be like him; for he subjoins *Be ye Followers of me as I also am of Christ.*

* Psalm lxxxvi. 9. † 1 Cor. x. 33.

Having considered the Duty in general, I come now to treat of it with Reference to *America*, the peculiar Province of this venerable Society; which I suppose well informed of the State and Progress of Religion in that Part of the World, by their Correspondencies with the Clergy upon their Mission. It may nevertheless be expected that one who had been engaged in a Design upon this very View, who hath been upon the Place, and resided a considerable Time in one of our Colonies, should have observed somewhat worth reporting. It is to be hoped, therefore, that one Part of my Audience will pardon, what the other may, perhaps expect, while I detain them with the Narrative of a few Things I have observed, and such Reflections as thereupon suggested themselves; some Part of which may possibly be found to extend to other Colonies.

Rhode-Island, with a Portion of the adjacent Continent, under the same Government, is inhabited by an *English* Colony, consisting chiefly of Sectaries of many different Denominations, who seem to have worn off Part of that Prejudice, which they inherited from their Ancestors, against the national Church of this Land; though it must be acknowledged at the same Time, that too many of them have worn off a serious Sense of all Religion. Several indeed of the better Sort are accustomed to assemble themselves regularly on the Lord's Day for the Performance of divine Worship. But most of those, who are dispersed throughout this Colony, seem to rival some well-bred People of other Countries, in a thorough Indifference for all that is sacred, being equally careless of outward Worship, and of inward Principles, whether of Faith or Practice. Of the Bulk of them it may certainly be said, that they live without the Sacraments, not being so much as baptized:

baptized: And as for their Morals, I apprehend there is nothing to be found in them that should tempt others to make an Experiment of their Principles, either in Religion or Government. But it must be owned, the general Behaviour of the Inhabitants in those Towns where Churches and Meetings have been long settled, and regularly attended, seems so much better, as sufficiently to shew the Difference, which a solemn regular Worship of God makes between Persons of the same Blood, Temper, and natural Faculties.

The native Indians, who are said to have been formerly many Thousands, within the Compass of this Colony, do not at present amount to one Thousand, including every Age and Sex. And these are either all Servants or Labourers for the *English*, who have contributed more to destroy their Bodies by the Use of strong Liquors, than by any Means to improve their Minds, or save their Souls. This slow Poison, jointly operating with the Small-Pox, and their Wars (but much more destructive than both) hath consumed the *Indians*, not only in our Colonies, but also far and wide upon our Confines. And having made Havock of them, is now doing the same Thing by those who taught them that odious Vice.

The Negros in the Government of *Rhode-Island* are about half as many more than the *Indians*; and both together scarce amount to a seventh Part of the whole Colony. The Religion of these People, as is natural to suppose, takes after that of their Masters. Some few are baptized; several frequent the different Assemblies: and far the greater Part none at all. An antient Antipathy to the *Indians*, whom, it seems, our first Planters (therein as in certain other Particulars affecting to imitate Jews rather than Christians) imagined they had a Right to treat on the Foot of *Ca-*

naanites or *Amalekites*, together with an irrational Contempt of the Blacks, as Creatures of another Species, who had no Right to be inſtructed or admitted to the Sacraments, have proved a main Obſtacle to the Converſion of theſe poor People.

To this may be added, an erroneous Notion, that the being baptized, is inconſiſtent with a State of Slavery. To undeceive them in this Particular, which had too much Weight, it ſeemed a proper Step, if the Opinion of his Majeſty's Attorney and Sollicitor-General could be procured. This Opinion they charitably ſent over, ſigned with their own Hands; which was accordingly printed in *Rhode-Iſland*, and diſperſed throughout the Plantations. I heartily wiſh it may produce the intended Effect. It muſt be owned, our reformed Planters, with reſpect to the Natives and the Slaves, might learn from thoſe of the Church of *Rome*, how it is their Intereſt and Duty to behave. Both *French* and *Spaniards* have intermarried with *Indians*, to the great Strength, Security and Increaſe of their Colonies. They take Care to inſtruct both them and their Negros, in the *Popiſh* Religion, to the Reproach of thoſe who profeſs a better. They have alſo Biſhops and Seminaries for Clergy; and it is not found that their Colonies are worſe Subjects, or depend leſs on their Mother Country, on that Account.

It ſhould ſeem, that the likelieſt Step towards converting the Heathen would be to begin with the *Engliſh* Planters; whoſe Influence will for ever be an Obſtacle to propagating the Goſpel, till they have a right Senſe of it themſelves, which would ſhew them how much it is their Duty to impart it to others. The Miſſionaries employed by this venerable Society have done, and continue to do, good Service, in bringing thoſe Planters to a ſerious Senſe of Religion, which, it is hoped, will in

in Time extend to others. I speak it knowingly, that the Ministers of the Gospel, in those Provinces which go by the Name of *New-England*, sent and supported at the Expence of this Society, have, by their Sobriety of Manners, discreet Behaviour, and a competent Degree of useful Knowledge, shewn themselves worthy the Choice of those who sent them; and particularly in living on a more friendly Foot with their Brethren of the Separation; who, on their Part, were also very much come off from that Narrowness of Spirit, which formerly kept them at such an unamicable Distance from us. And as there is Reason to apprehend, that Part of *America* could not have been thus distinguished, and provided with such a Number of proper Persons, if one half of them had not been supplied out of the dissenting Seminaries of the Country, who, in Proportion as they attain to more liberal Improvements of Learning, are observed to quit their Prejudice towards an episcopal Church; so I verily think it might increase the Number of such useful Men, if Provision were made to defray their Charges in coming hither to receive holy Orders; passing and repassing the Ocean, and tarrying the necessary Time in *London*, requiring an Expence that many are not able to bear. It would also be an Encouragement to the Missionaries in general, and probably produce good Effects, if the Allowance of certain Missionaries were augmented, in proportion to the Services they had done, and the Time they had spent in their Mission. These Hints I venture to suggest, as not unuseful in an Age, wherein all human Encouragements are found more necessary, than at the first Propagation of the Gospel. But they are, with all due Deference and Respect, submitted to the Judgment of this venerable Audience.

After all, it is hardly to be expected, that so long as Infidelity prevails at home, the Christian Religion should thrive and flourish in our Colonies abroad. Mankind, it must be owned, left to themselves, are so much bewildered and benighted, with respect to the Origin of that Evil which they feel, and from which they are at a Loss about the Means of being freed; that the Doctrines of the lapsed State of Man, his Reconciliation by Christ, and Regeneration by the Spirit, may reasonably be hoped to find an easy Admission, as bringing with them Light and Comfort, into a Mind not hardened by Impenitency, nor fore-closed by Pride, nor biased by Prejudice. But, such is the Vanity of Man, that no Prejudice operates more powerfully than that in Favour of Fashion; and no Fashions are so much followed by our Colonies, as those of the Mother Country, which they often adopt in their Modes of living, to their great Inconvenience, without allowing for the Disparity of Circumstance or Climate. This same Humour hath made Infidelity (as I find it too credibly reported) spread in some of our wealthy Plantations; uneducated Men being more apt to tread in the Steps of Libertines and Men of Fashion, than to model themselves by the Laws and Institutions of their Mother Country, or the Lives and Professions of the virtuous and religious Part of it.

But this is not all; While those abroad are less disposed to receive, some at home are, perhaps, less disposed to propagate the Gospel, from the same Cause. It is to be feared, I say, that the prevailing Torrent of Infidelity, which staggers the Faith of some, may cool the Zeal and damp the Spirit of others, who, judging from the Event and Success of those who impugn the Church of Christ, may possibly entertain some Scruple or Surmise, whether it may not be, for the present

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at least, abandoned by Providence, and that human Care must ineffectually interpose, till it shall please God, *yet once more to shake not the Earth only, but also the Heavens.* This Point hath been touched before, but deserves farther Consideration: to the End, that the peculiar Impiety of a profane Age, may not be a Bar to those very Endeavours, which itself renders more necessary, and calls for more loudly now than ever.

Whatever Men may think, the Arm of the Lord is not shortened. In all this Prevalency of Atheism and Irreligion, there is no Advantage gained by the Powers of Darkness, either against God, or godly Men, but only against their own wretched Partisans. The Christian Dispensation is a Dispensation of Grace and Favour. The Christian Church a Society of Men intitled to this Grace, on performing certain Conditions. If this Society is diminished, as those who remain true Members of it suffer no Loss to themselves, so God loseth no Right, suffereth no Detriment, forgoeth no Good; his Grace resisted or unfruitful, being no more lost to him, than the Light of the Sun shining on desart Places, or among People who shut their Eyes.

Besides, this Excess, this unstemmed Torrent of Profaneness, may possibly, in the Conclusion, defeat itself, confirm what it meant to extirpate, and instead of destroying, prove a Means of preserving our Religion; the evil Fruits and Effects thereof being so notorious and flagrant, and so sensibly felt, as in all likelihood to be able to open the Eyes, and rouse the Attention of those, who may be blind and deaf to every other Argument and Consideration. Or, who knows but the Christian Church corrupted by Prosperity, is to be restored and purified by Adversity? which may prove for ought we can tell, as salutary in future, as it hath

hath been in paſt Ages. Many inſolent and preſumptous Foes have ſet themſelves againſt the Church of God; whoſe Hook nevertheleſs may be in their Noſtrils, and his Bridle in their Lips, managing and governing, even their Rage and Folly, to the fulfilling of his own wiſe Purpoſes; and who may not fail in the End, to deal by them as he did by the King of *Aſſyria*, when he had ‡ *performed his Work upon Sion and upon Jeruſalem, puniſhing their ſtout Heart and high Looks.* This preſumptuous Conqueror was, without knowing it, a Tool or Inſtrument in the Hands of that God whom he blaſphamed. * *O Aſſyrian, the Rod of mine Anger! I will ſend him againſt an hypocritical Nation, and againſt the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets. Howbeit he meaneth not ſo, neither doth his Heart think ſo, but it is in his Heart to deſtroy and cut off Nations not a few.*

Thus much at leaſt is evident: It is no new Thing, that great Enormities ſhould produce great Humiliations, and theſe again noble Virtues, which have often recovered both ſingle Men, and whole States, even in a natural and civil Senſe. And if the Captivities, Diſtreſſes, and Deſolations of the Jewiſh Church, have occaſioned their Return to God, and reinſtated them in his Favour; nay, if it was actually foretold, whenever they lay under the Curſe of God, at the Mercy of their Enemies, peeled and ſcattered in a foreign Land, that nevertheleſs upon their calling his Covenant to Mind, and returning to him, † *the Lord their God would turn their Captivity, and have Compaſſion upon them.* I ſay, if Things were ſo, why may we not in Reaſon hope for ſomething analogous thereto, in behalf of the Chriſtian Church. It

‡ Iſa. x. 12. * Iſa. x. 5, 6, 7. † Deut. xxx. 3.

It cannot be denied, that there was a great Analogy between the Jewish Institutions, and the Doctrines of the Gospel; for Instance, between the Paschal Lamb, and the Lamb of God slain from the Foundation of the World; between the *Egyptian* Bondage, and that of Sin; the earthly *Canaan*, and the heavenly; the fleshly Circumcision, and the spiritual. In these and many other Particulars, the Analogy seems so plain, that it can hardly be disputed. To be convinced that the Law of *Moses*, and the Jewish Oeconomy were Figures and Shadows of the Evangelical, we need only look into the Epistle to the *Hebrews*. May we not therefore, in pursuance of this same Analogy, suppose a similar Treatment of the Jewish and Christian Church?

Let us then see, on what Terms the former stood with God, in order to discover what the latter may reasonably expect. The solemn Denunciation to the Jews was, * *If thou shalt harken diligently unto the Voice of the Lord thy God, to observe and to do all his Commandments, which I command thee this Day, that the Lord thy God will set thee on high above all the Nations of the Earth.* But in case of Disobedience, it is added among many other Threats and Maledictions: † *The Lord shall smite thee with Blasting and with Mildew: and thy Heaven that is over thy Head shall be Brass, and the Earth that is under thee shall be Iron.* And again, ‡ *The Lord shall smite thee with Madness, and Blindness, and Astonishment of Heart.* Have not the People of this Land drawn down upon it, by more Ways than one, the just Judgments of Heaven? Surely we have felt in a Metaphor the first of the forementioned Judgments; and the last hath been literally fulfilled upon us. Is it not visible that we are less knowing

* Deut. xxviii. 1. † Ver. 22. 23. ‡ Ver. 28.

ing, leſs virtuous, leſs reaſonable, in Proportion as we are leſs religious? Are we not grown drunk and giddy with Vice and Vanity and Preſumption, and Free-thinking, and Extravagance of every Kind? to a Degree that we may truly be ſaid to be *ſmitten with Madneſs, and Blindneſs, and Aſtoniſhment of Heart.*

As antiently moſt unchriſtian Schiſms and Diſputes, joined with great Corruption of Manners, made Way for the Mahometan in the Eaſt, and the Papal Dominion in the Weſt; even ſo here at home in the laſt Century, a weak Reliance upon human Politics and Power on the one Hand, and enthuſiaſtic Rage on the other, together with carnal Mindedneſs on both, gave occaſion to introduce Atheiſm and Infidelity. If the temporal State, and outward Form of the Jewiſh Church was, upon their Defection, overturned by Invaders; in like Manner, when Chriſtians are no longer governed by the Light of Evangelical Truth, when we reſiſt the Spirit of God, are we not to expect, that *the Heaven above will be as Braſs*, that the divine Grace will no longer ſhower down on our obdurate Hearts, that our Church and Profeſſion will be blaſted by licentious Scorners, thoſe Madmen, who in Sport *ſcatter Firebrands, Arrows and Death?* As all this is no more than we may reaſonably ſuppoſe will enſue upon our Backſliding, ſo we may, with equal Reaſon, hope it will be remedied upon our Return to God.

From what hath been ſaid it follows, that in order to propagate the Goſpel abroad, it is neceſſary we do it at home, and extend our Charity to domeſtic Infidels, if we would convert or prevent foreign ones. So that a View of the declining State of Religion here at home, of thoſe Things that produced this Declenſion, and of the proper Methods to repair it, is naturally connected with the

the Subject of this Discourse. I shall therefore beg your Patience, while I just mention a few Remarks or Hints, too obvious, perhaps, in themselves to be new or unknown to any present, but too little visible in their Effects, to make one think they are, by all, much attended to.

Some, preferring Points notional or ritual to the Love of God and Man, consider the national Church only as it stands opposed to other Christian Societies. These generally have a Zeal without Knowledge, and the Effects are suitable to the Cause; they really hurt what they seem to espouse. Others more solicitous about the Discovery of Truth, than the Practice of Holiness, employ themselves, rather to spy out Errors in the Church, than enforce its Precepts. These, it is to be feared, postpone the great Interests of Religion to Points of less Concern, in any Eyes but their own. But surely they would do well to consider, that an humble, though confused or indistinct, Faith in the Bond of Charity, and productive of good Works, is much more Evangelical than any accurate disputing and conceited Knowledge.

A Church which contains the Fundamentals, and nothing subversive of those Fundamentals, is not to be set at naught by any particular Member; because it may not, in every Point, perhaps, correspond with his Ideas, no not, though he is sure of being in the right. Probably there never was, or will be, an established Church in this World, without visible Marks of Humanity upon it. Saint *Paul* supposeth, that ‖ *on the Foundation of Jesus Christ, there will be human Superstructures of Hay and Stubble*, Things light and trivial, wrong or superstitious, which indeed is a natural Consequence of the Weakness and Ignorance of Man. But where that living Foundation is rightly laid in the

‖ 1 Cor. iii. 12.

the Mind, there will not fail to grow and ſpring from thence thoſe Virtues and Graces, which are the genuine Effects and Tokens of true Faith, and which are by no means inconſiſtent with every Error in Theory, or every needleſs Rite in Worſhip.

The Chriſtian Religion was calculated for the Bulk of Mankind, and therefore cannot reaſonably be ſuppoſed to conſiſt in ſubtle and nice Notions. From the Time that Divinity was conſidered as a Science, and human Reaſon enthroned in the Sanctuary of God, the Hearts of its Profeſſors ſeem to have been leſs under the Influence of Grace. From that Time have grown many unchriſtian Diſſentions and Controverſies, of Men ‡ *knowing nothing, but doating about Queſtions and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmiſes, perverſe Diſputings of Men of corrupt Minds and deſtitute of Truth.* Doubtleſs, the making Religion a notional Thing, hath been of infinite Diſſervice. And whereas its holy Myſteries are rather to be received with Humility of Faith, than defined and meaſured by the Accuracy of human Reaſon; all Attempts of this Kind, however well intended, have viſibly failed in the Event; and inſtead of reconciling Infidels, have, by creating Diſputes and Heats among the Profeſſors of Chriſtianity, given no ſmall Advantage to its Enemies.

To conclude, if we proportioned our Zeal to the Importance of Things: If we could love Men whoſe Opinions we do not approve: If we knew the World more, and liked it leſs: If we had a due Senſe of the divine Perfection and our own Defects: If our chief Study was the Wiſdom from above, deſcribed by St. *Paul:* And if, in order to all this, that were done in Places of Education,

‡ 1. Tim. vi. 4. 5.

cation, which cannot so well be done out of them: I say, if these Steps were taken at home, while proper Measures are carrying on abroad, the one would very much forward or facilitate the other. As it is not meant, so it must not be understood, that foreign Attempts should wait for domestic Success, but only that it is to be wished they may co-operate. Certainly if a just and rational, a genuine and sincere, a warm and vigorous Piety, animated the Mother-Country, the Influence thereof would soon reach our foreign Plantations, and extend throughout their Borders. We should soon see Religion shine forth with new Lustre and Force, to the Conversion of Infidels, both at home and abroad, and to † *the casting down Imaginations, and every high Thing that exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ.*

To whom with the FATHER, and the HOLY GHOST, be ascribed all Praise, Might, Majesty, and Dominion, now and for ever.

† 2 Cor. x. 5.

DE

MOTU;

SIVE, DE

Motus Principio & Natura,

ET DE

Causa Communicationis Motuum.

Diatriba primùm Typis mandata,
LONDINI. A. D. MDCCXXI.

DE MOTU;

SIVE,

De motus principio & natura, & de cauſa communicationis motuum.

1. AD veritatem inveniendam præcipuum eſt caviſſe ne voces malè intellectæ nobis officiant: quod omnes fere monent philoſophi, pauci obſervant. Quanquam id quidem haud adeo difficile videtur, in rebus præſertim Phyſicis tractandis, ubi locum habent ſenſus, experientia, & ratiocinium geometricum. Sepoſito igitur, quantum licet, omni præjudicio, tam a loquendi conſuetudine, quam a philoſophorum auctoritate nato, ipſa rerum natura diligenter inſpicienda. Neque enim cujuſquam auctoritatem uſque adeo valere oportet, ut verba ejus & voces in pretio ſint, dummodo nihil clari & certi iis ſubeſſe comperiatur.

2. Motus contemplatio mirè torſit veterum philoſophorum mentes, unde natæ ſunt variæ opiniones ſupra modum difficiles, ne dicam abſurdæ, quæ quum jam fere in deſuetudinem abierint, haud merentur ut iis diſcutiendis nimio ſtudio immoremur. Apud recentiores autem & ſaniores hujus ævi Philoſophos, ubi de motu agitur, vocabula haud

haud pauca abſtractæ nimium & obſcuræ ſignificationis occurrunt, cujuſmodi ſunt *ſolicitatio gravitatis, conatus, vires mortuæ*, &c. quæ ſcriptis alioqui doctiſſimis tenebras offundunt, ſententiiſque, non minus a vero quam, a ſenſu hominum communi abhorrentibus ortum præbent. Hæc vero neceſſe eſt ut, veritatis gratia, non alios refellendi ſtudio, accuratè diſcutiantur.

3. Solicitatio & niſus ſive conatus rebus ſolummodo animatis revera competunt. Cum aliis rebus tribuuntur, ſenſu metaphorico accipiantur neceſſe eſt. A metaphoris autem abſtinendum philoſopho. Porro ſecluſâ omni tam animæ affectione quam corporis motione, nihil clari ac diſtincti iis vocibus ſignificari cuilibet conſtabit, qui modò rem ſeriò perpenderit.

4. Quamdiu corpora gravia a nobis ſuſtinentur, ſentimus in nobiſmet ipſis niſum, fatigationem, & moleſtiam. Percipimus etiam in gravibus cadentibus motum acceleratum verſus centrum telluris: ope ſenſuum præterea nihil. Ratione tamen colligitur cauſam eſſe aliquam vel principium horum phænomenôn, illud autem *gravitas* vulgo nuncupatur. Quoniam vero cauſa deſcenſus gravium cæca ſit & incognita: gravitas ea acceptione proprie dici nequit qualitas ſenſibilis: eſt igitur qualitas occulta. Sed vix, & ne vix quidem, concipere licet quid ſit qualitas occulta, aut qua ratione qualitas ulla agere aut operari quidquam poſſit. Melius itaque foret, ſi, miſſa qualitate occulta, homines attenderent ſolummodo ad effectus ſenſibiles, vocibuſque abſtractis, (quantumvis illæ ad differendum utiles ſint) in meditatione omiſſis, mens in particularibus & concretis, hoc eſt in ipſis rebus, defigeretur.

5. *Vis* ſimiliter corporibus tribuitur; uſurpatur autem vocabulum illud, tanquam ſignificaret qualitatem cognitam, diſtinctamque tam a motu, figu-

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ra, omnique alia re sensibili, quam ab omni animalis affectione, id vero nihil aliud esse quam qualitatem occultam rem acriùs rimanti constabit. Nisus animalis & motus corporeus vulgo spectantur tanquam symptomata & mensuræ hujus qualitatis occultæ.

6. Patet igitur gravitatem aut vim frustra poni pro principio motus: nunquid enim principium illud clarius cognosci potest ex eo quod dicatur qualitas occulta? Quod ipsum occultum est nihil explicat. Ut omittamus causam agentem incognitam rectius dici posse subsantiam quam qualitatem. Porro, *vis*, *gravitas*, & istiusmodi voces sæpius, nec ineptè, in concreto usurpantur, ita ut connotent corpus motum, difficultatem resistendi, *&c.* Ubi vero a Philosophis adhibentur ad significandas naturas quasdam ab hisce omnibus præcisas & abstractas, quæ nec sensibus subjiciuntur nec ulla mentis vi intelligi nec imaginatione effingi possunt, tum demùm errores & confusionem pariunt.

7. Multos autem in errorem ducit, quod voces generales & abstractas in differendo utiles esse videant, nec tamen earum vim satis capiant. Partim vero a consuetudine vulgari inventæ sunt illæ ad sermonem abbreviandum, partim, a Philosophis ad docendum excogitatæ: non, quod ad naturas rerum accommodatæ sint, quæ quidem singulares, & concretæ existunt, sed quod idoneæ ad tradendas disciplinas, propterea quod faciant notiones vel saltem propositiones universales.

8. Vim corpoream esse aliquid conceptu facile plerumque existimamus: ii tamen qui rem accuratiùs inspexerunt in diversa sunt opinione, uti appareat ex mira verborum obscuritate qua laborant, ubi illam explicare conantur. Toricellius ait vim & impetum esse res quasdam abstractas subtilesque, & quintessentias quæ includuntur in subsantia corporea,

porea, tanquam in vase magico Circes *. Leibnitius item in natura vis explicanda hæc habet. *Vis activa, primitiva, que est ἐντελέχεια ἡ πρώτη, animæ vel formæ substantiali respondet. vid. Acta erudit: Lipsi.* Usque adeo necesse est ut vel summi viri quamdiu abstractionibus indulgent, voces nulla, certa significatione præditas & meras scholasticorum umbras sectentur. Alia ex neotericorum scriptis, nec pauca quidem ea, producere liceret, quibus abunde constaret, metaphysicas abstractiones non usquequaque cessisse mechanicæ & experimentis, sed nogotium inane philosophis etiamnum facessere.

9. Ex illo fonte derivantur varia absurda cujus generis est illud, *vim percussionis utcunque exiguæ esse infinitè magnam.* Quod sane supponit, gravitatem esse qualitatem quandam realem ab aliis omnibus diversam: & gravitationem esse quasi actum hujus qualitatis a motu realiter distinctum; minima autem percussio producit effectum majorem quam maxima gravitatio sine motu. Illa scilicet motum aliquem edit, hæc nullum. Unde sequitur, vim percussionis ratione infinita excedere vim gravitationis, hoc est esse infinitè magnam. Videantur experimenta Galilæi & quæ de definita vi percussionis scripserunt Torricellius, Borellus & alii.

10. Veruntamen fatendum est vim nullam per se immediate sentiri, neque aliter quam per effectum cognosci & mensurari; sed vis mortuæ seu gravitationis simplicis, in corpore quiescente subjecto nulla facta mutatione, effectus nullus est. Percussionis

* La materia altro non e che un vaso di Circe incantato, il quale serve per ricettacolo della forza & de momenti dell' impeto la forza & l'impeti sono astratti tanto sottili, sono quintessenze tanto spiritose, che in altre ampolle non si possono racchiudere, fuor che nell' intima corpulenza de solidi naturali. Vid. Lezioni Academiche.

cussionis autem, effectus aliquis. Quoniam ergo vires sunt effectibus proportionales: concludere licet vim mortuam esse nullam: neque tamen propterea vim percussionis esse infinitam: non enim oportet quantitatem ullam positivam habere pro infinita, propterea quod ratione infinita superet quantitatem nullam sive nihil.

11. Vis gravitationis a momento secerni nequit, momentum autem sine celeritate nullum est, quum sit moles in celeritatem ducta, porro celeritas sine motu intelligi non potest, ergo nec vis gravitationis. Deinde, vis nulla nisi per actionem innotescit & per eandem mensuratur, actionem autem corporis a motu præscindere non possumus, ergo, quamdiu corpus grave plumbi subjecti vel chordæ figuram mutat, tamdiu movetur: ubi vero quiescit, nihil agit, vel, quod idem est, agere prohibetur. Breviter, voces istæ *vis mortua & gravitatio*, etsi per abstractionem metaphysicam aliquid significare supponuntur diversum a movente, moto, motu & quiete, revera tamen id totum nihil est.

12. Siquis diceret pondus appensum vel impositum agere in chordam, quoniam impedit quominus se restituat vi elastica: dico, pari ratione corpus quodvis inferum agere in superius incumbens, quoniam illud descendere prohibet: dici vero non potest actio corporis, quod prohibeat aliud corpus existere in eo loco quem occupat.

13. Pressionem corporis gravitantis quandoque sentimus. Verum sensio ista molesta oritur ex motu corporis istius gravis fibris nervisque nostri corporis communicato, & eorundem situm immutante, adeoque percussioni accepta referri debet. In hisce rebus multis & gravibus præjudiciis laboramus, sed illa acri atque iteratâ meditatione subigenda sunt, vel potius penitùs averruncanda.

14. Quo probetur, quantitatem ullam esse infinitam, ostendi oportet partem aliquam finitam ho-

mogeneam in eâ infinities contineri. Sed vis mortua se habet ad vim percussionis, non ut pars ad totum, sed ut punctum ad lineam, juxta ipsos vis infinitæ percussionis auctores. Multa in hanc rem adjicere liceret sed vereor ne prolixus sim.

15. Ex principiis præmissis lites insignes solvi possunt, quæ viros doctos multum exercuerunt. Hujus rei exemplum sit controversia illa de proportione virium. Una pars dum concedit, momenta, motus, impetus, data mole, esse simpliciter ut velocitates, affirmat vires esse ut quadrata velocitatum. Hanc autem sententiam supponere, vim corporis distingui a momento, motu, & impetu, eaque suppositione sublata corruere, nemo non videt.

16. Quo clarius adhuc appareat, confusionem quandam miram per abstractiones metaphysicas in doctrinam de motu introductam esse, videamus quantum interfit inter notiones virorum celebrium de vi & impetu. Leibnitius impetum cum motu confundit. Juxta Newtonum impetus revera idem est cum vi inertiæ. Borellus asserit impetum non aliud esse quam gradum velocitatis. Alii impetum & conatum inter se differre, alii non differre volunt. Plerique vim motricem motui proportionalem intelligunt, nonnulli aliam aliquam vim præter motricem, & diversimodè mensurandam, utpote per quadrata velocitatum in moles, intelligere præ se ferunt. Sed infinitum esset hæc prosequi.

17. *Vis*, *gravitas*, *attractio*, & hujusmodi voces utiles sunt ad ratiocinia, & computationes de motu & corporibus motis: sed non ad intelligendam simplicem ipsius motus naturam, vel ad qualitates totidem distinctas designandas. Attractionem certe quod attinet, patet illam ab Newtono adhiberi, non tanquam qualitatem veram & physicam, sed solummodo ut hypothesin mathematicam. Quin

&

& Leibnitius, nisum elementarem seu solicitationem ab impetu distinguens, fatetur illa entia non re ipsa inveniri in rerum natura, sed abstractione facienda esse.

18. Similis ratio est compositionis & resolutiones virium quarumcunque directarum in quascunque obliquas, per diagonalem & latera parallelogrammi. Hæc mechanicæ & computationi inserviunt: sed aliud est computationi & demonstrationibus mathematicis inservire, aliud, rerum naturam exhibere.

19. Ex recentioribus multi sunt in eâ opinione, ut putent motum neque destrui nec de novo gigni, sed eandem semper motus quantitatem permanere. Aristoteles etiam dubium illud olim proposuit, utrum motus factus sit & corruptus, an vero ab æterno? phys. l. 8. Quod vero motus sensibilis pereat, patet sensibus, illi autem eundem impetum, nisum, aut summam virium eandem manere velle videntur. Unde affirmat Borellus, vim in percussione, non imminui sed, expandi, impetus etiam contrarios suscipi & retineri in eodem corpore. Item Leibnitius nisum ubique & semper esse in materia, &, ubi non patet sensibus, ratione intelligi contendit. Hæc autem nimis abstracta esse & obscura, ejusdemque ferè generis cum formis substantialibus & Entelechiis, fatendum.

20. Quotquot ad explicandam motus causam atque originem vel principio Hylarchico, vel naturæ indigentiâ, vel appetitu, aut denique instinctu naturali utuntur, dixisse aliquid potius quam cogitâsse censendi sunt. Neque ab hisce multùm absunt qui supposuerint * *partes terræ esse se moventes, aut etiam spiritus iis implantatos ad instar formæ*, ut assignent causam accelerationis gravium cadentium. Aut qui dixerit † *in corpore præter solidam extensionem*

* Borellus. † Leibnitius.

debere etiam poni aliquid unde virium consideratio oriatur. Siquidem hi omnes vel nihil particulare & determinatum enuntiant: vel, si quid sit, tam difficile erit illud explicare, quam id ipsum cujus explicandi causâ adduitur.

21. Frustra ad naturam illustrandam adhibentur ea quæ nec sensibus patent, nec ratione intelligi possunt. Videndum ergo quid sensus, quid experientia, quid demùm ratio iis innixa suadeat. Duo sunt summa rerum genera, corpus & anima. Rem extensam, solidam, mobilem, figuratam, aliisque qualitatibus quæ sensibus occurrunt præditam, ope sensuum, rem vero sentientem, percipientem, intelligentem, conscientiâ quâdam internâ cognovimus. Porro, res istas planè inter se diversas esse, longèque heterogeneas, cernimus. Loquor autem de rebus cognitis, de incognitis enim differere nil juvat.

22. Totum id quod novimus, cui nomen *corpus* indidimus, nihil in se continet quod motus principium seu causa efficiens esse possit; etenim impenetrabilitas, extensio, figura nullam includunt vel connotant potentiam producendi motum: quinimò è contrario non modo illas verum etiam alias, quotquot sint, corporis qualitates sigillatim percurrentes, videbimus omnes esse revera passivas, nihilque iis activum inesse, quod ullo modo intelligi possit tanquam fons & principium motus. Gravitatem quod attinet, voce illa nihil cognitum & ab ipso effectu sensibili, cujus causa quæritur, diversum significari jam ante ostendimus. Et sanè quando corpus grave dicimus nihil aliud intelligimus, nisi quod feratur deorsum, de causâ hujus effectus sensibilis nihil omnino cogitantes.

23. De corpore itaque audacter pronunciare licet, utpote de re comperta, quod non sit principium motûs. Quod si quisquam, præter solidam extensionem ejusque modificationes, vocem *corpus*

qualitatem

qualitatem etiam occultam, virtutem, formam, essentiam complecti sua significatione contendat; licet quidem illi inutili negotio sine ideis disputare, & nominibus nihil distinctè exprimentibus abuti. Cæterùm sanior philosophandi ratio videtur ab notionibus abstractis & generalibus (si modo notiones dici debent quæ intelligi nequeunt) quantum fieri potest abstinuisse.

24. Quicquid continetur in idea corporis novimus: quod vero novimus in corpore id non esse principium motûs constat. Qui præterea aliquid incognitum in corpore, cujus ideam nullam habent, comminiscuntur, quod motûs principium dicant: ii revera nihil aliud quam principium motûs esse incognitum dicunt. Sed hujusmodi subtilitatibus diutiùs immorari piget.

25. Præter res corporeas alterum est genus rerum cogitantium, in iis autem potentiam inesse corpora movendi, propria experientia didicimus, quandoquidem anima nostra pro lubitu possit ciere & sistere membrorum motus, quacunque tandem ratione id fiat. Hoc certè constat, corpora moveri ad nutum animæ, eamque proinde haud ineptè dici posse principium motus; particulare quidem & subordinatum, quodque ipsum dependeat a primo & universali principio.

26. Corpora gravia feruntur deorsum, etsi nullo impulsu apparente agitata, non tamen existimandum propterea in iis contineri principium motus: cujus rei hanc rationem assignat Aristoteles, *gravia & levia*, inquit, *non moventur a seipsis, id enim vitale esset, & se sistere possent.* Gravia omnia una eâdemque certa & constanti lege centrum telluris petunt, neque in ipsis animadvertitur principium vel facultas ulla motum istum sistendi, minuendi vel, nisi pro rata proportione, augendi, aut denique ullo modo immutandi: habent adeò se passivè. Porro idem, strictè & accuratè loquendo, dicendum

de corporibus percuſſivis. Corpora iſta quamdiu moventur, ut & in ipſo percuſſionis momento, ſe gerunt paſſivè, perinde ſcilicet atque cum quieſcunt. Corpus iners tam agit quam corpus motum, ſi res ad verum exigatur: id quod agnoſcit Newtonus, ubi ait, vim inertiæ eſſe eandem cum impetu. Corpus autem iners & quietum nihil agit, ergo nec motum.

27. Revera corpus æquè perſeverat in utrovis ſtatu, vel motûs vel quietis. Iſta vero perſeverantia non magis dicenda eſt actio corporis, quam exiſtentia ejuſdem actio diceretur. Perſeverantia nihil aliud eſt quam continuatio in eodem modo exiſtendi, quæ propriè dici actio non poteſt. Cæterùm reſiſtentiam, quam experimur in ſiſtendo corpore moto, ejus actionem eſſe fingimus vana ſpecie deluſi. Revera enim iſta reſiſtentia quam ſentimus, paſſio eſt in nobis, neque arguit corpus agere, ſed nos pati: conſtat utique nos idem paſſuros fuiſſe, ſive corpus illud a ſe moveatur, ſive ab alio principio impellatur.

28. Actio & reactio dicuntur eſſe in corporibus: nec incommodè ad demonſtrationes mechanicas. Sed cavendum, ne propterea ſupponamus virtutem aliquam realem quæ motûs cauſa, ſive principium ſit, eſſe in iis. Etenim voces illæ eodem modo intelligendæ ſunt ac vox *attractio*, & quemadmodum hæc eſt hypotheſis ſolummodo mathematica non autem qualitas phyſica; idem etiam de illis intelligi debet, & ob eandem rationem. Nam ſicut veritas & uſus theorematum de mutua corporum attractione in philoſophia mechanica ſtabiles manent, utpote unicè fundati in motu corporum, ſive motus iſte cauſari ſupponatur per actionem corporum ſe mutuo attrahentium, ſive per actionem agentis alicujus a corporibus diverſi impellentis & moderantis corpora; pari ratione, quæcunque tradita ſunt de regulis & legibus motuum, ſimul ac

theoremata

theoremata inde deducta, manent inconcussa, dummodo concedantur effectus sensibilis, & ratiocinia iis innixa ; sive supponamus actionem ipsam, aut vim horum effectuum causatricem, esse in corpore, sive in agente incorporeo.

29. Auferantur ex idea corporis extensio, soliditas, figura, remanebit nihil. Sed qualitates istæ sunt ad motum indifferentes, nec in se quidquam habent, quod motus principium dici possit. Hoc ex ipsis ideis nostris perspicuum est Si igitur voce *corpus* significatur, id quod concipimus : planè constat inde non peti posse principium motus : pars scilicet nulla aut attributum illius causa efficiens vera est, quæ motum producat. Vocem autem proferre, & nihil concipere, id demùm indignum esset philosopho.

30. Datur res cogitans activa quam principium motûs esse in nobis experimur. Hanc *animam, mentem, spiritum* dicimus ; datur etiam res extensa, iners, impenetrabilis, mobilis, quæ a priori toto cœlo differt, novumque genus constituit. Quantum interfit inter res cogitantes & extensas, primus omnium deprehendens Anaxagoras vir longè sapientissimus, asserebat mentem nihil habere cum corporibus commune, id quod constat ex primo libro Aristotelis de anima. Ex neotericis idem optimè animadvertit Carteſius. Ab eo alii rem satis claram vocibus obscuris impeditam ac difficilem reddiderunt.

31. Ex dictis manifestum est eos qui vim activam, actionem, motus principium, in corporibus revera inesse affirmant, sententiam nulla experientia fundatam amplecti, eamque terminis obscuris & generalibus adstruere, nec quid sibi velint satis intelligere. E contrario, qui mentem esse principium motus volunt, sententiam propria experientia munitam proferunt, hominumque omni ævo doctissimorum suffragiis comprobatam.

32. Primus Anaxagoras τὸν νοῦν introduxit, qui motum inerti materiæ imprimeret, quam quidem sententiam probat etiam Aristoteles pluribusque confirmat, apertè pronuncians primum movens esse immobile, indivisibile, & nullam habens magnitudinem. Dicere autem, omne motivum esse mobile, rectè animadvertit idem esse ac siquis diceret, omne ædificativum esse ædificabile, physic. l. 8. Plato insuper in Timæo tradit machinam hanc corpoream, seu mundum visibilem agitari & animari à mente, quæ sensum omnem fugiat. Quinetiam hodie philosophi Cartesiani principium motuum naturalium Deum agnoscunt. Et Newtonus passim nec obscurè innuit, non solummodo motum ab initio a numine profectum esse, verum adhuc systema mundanum ab eodem actu moveri. Hoc sacris literis consonum est: hoc scholasticorum calculo comprobatur. Nam etsi peripatetici naturam tradant esse principium motûs & quietis, interpretantur tamen naturam naturantem esse Deum. Intelligunt nimirum corpora omnia systematis hujusce mundani à mente præpotenti, juxta certam & constantem rationem moveri.

33. Cæterùm qui principium vitale corporibus tribuunt, obscurum aliquid & rebus parùm conveniens fingunt. Quid enim aliud est vitali principio præditum esse quam vivere? aut vivere quam se movere, sistere, & statum suum mutare? Philosophi autem hujus sæculi doctissimi pro principio indubitato ponunt, omne corpus perseverare in statu suo, vel quietis vel motûs uniformis in directum, nisi quatenus aliunde cogitur statum illum mutare; è contrario, in anima sentimus esse facultatem tam statum suum quam aliarum rerum mutandi; id quod propriè dicitur vitale, animamque a corporibus longe discriminat.

34. Motum & quietem in corporibus recentiores considerant velut duos status existendi, in quorum

utrovis

utrovis corpus omne ſua natura iners permaneret, nulla vi externa urgente. Unde colligere licet, eandem eſſe cauſam motûs & quietis, quæ eſt exiſtentiæ corporum. Neque enim quærenda videtur alia cauſa exiſtentiæ corporis ſucceſſivæ in diverſis partibus ſpatii, quam illa unde derivatur exiſtentia ejuſdem corporis ſucceſſiva in diverſis partibus temporis. De Deo autem optimo maximo rerum omnium conditore & conſervatore tractare : & qua ratione res cunctæ a ſummo & vero ente pendeant demonſtrare, quamvis pars ſit ſcientiæ humanæ præcellentiſſima, ſpectat tamen potius ad philoſophiam primam ſeu metaphyſicam & theologiam, quam ad philoſophiam naturalem, quæ hodie fere omnis continetur in experimentis & mechanicâ. Itaque cognitionem de Deo vel ſupponit philoſophia naturalis, vel mutuatur ab aliqua ſcientia ſuperiori. Quanquam veriſſimum ſit, naturæ inveſtigationem ſcientiis altioribus argumenta egregia ad ſapientiam, bonitatem & potentiam Dei illuſtrandam & probandam undequaque ſubminiſtrare.

35. Quod hæc minus intelligantur, in cauſa eſt, cur nonnulli immerito repudient phyſicæ principia mathematica, eo ſcilicet nomine quod illa cauſas rerum efficientes non aſſignant. Quum tamen revera ad phyſicam aut mechanicam ſpectet regulas ſolummodo, non cauſas efficientes, impulſionum attractionumve &, ut verbo dicam, motuum leges tradere : ex iis vero poſitis phænomenôn particularium ſolutionem, non autem, cauſam efficientem aſſignare.

36. Multum intererit conſideraſſe quid propriè ſit principium, & quo ſenſu intelligenda ſit vox illa apud philoſophos. Cauſa quidem vera efficiens, & conſervatrix rerum omnium jure optimo appellatur fons & principium earundem. Principia vero philoſophiæ experimentalis propriè dicenda ſunt fundamenta, quibus illa innititur, ſeu fontes unde

derivatur, (non dico exiſtentia, ſed) cognitio rerum corporearum, ſenſus utique & experientia. Similiter, in philoſophia mechanica, principia dicenda ſunt, in quibus fundatur & continetur univerſa diſciplina, leges illæ motuum primariæ, quæ experimentis comprobatæ, ratiocinio etiam excultæ ſunt & redditæ univerſales. Hæ motuum leges commodè dicuntur principia, quoniam ab iis tam theoremata mechanica generalia quam particulares τῶν Φαινομένων explicationes derivantur.

37. Tum nimirum dici poteſt quidpiam explicari mechanicè, cum reducitur ad iſta principia ſimpliciſſima & univerſaliſſima, & per accuratum ratiocinium, cum iis conſentaneum & connexum eſſe oſtenditur. Nam, inventis ſemel naturæ legibus, deinceps monſtrandum eſt philoſopho, ex conſtanti harum legum obſervatione, hoc eſt, ex iis principiis phænomenon quodvis neceſſario conſequi: id quod eſt phænomena explicare & ſolvere, cauſamque, id eſt rationem cur fiant, aſſignare.

38. Mens humana gaudet ſcientiam ſuam extendere & dilatare. Ad hoc autem notiones & propoſitiones generales efformandæ ſunt, in quibus quodam modo continentur propoſitiones & cognitiones particulares, quæ tum demùm intelligi creduntur cum ex primis illis continuo nexu deducuntur. Hoc geometris notiſſimum eſt. In mechanica etiam præmittuntur notiones, hoc eſt definitiones, & enunciationes de motu primæ & generales, ex quibus poſtmodùm methodo mathematica concluſiones magis remotæ, & minus generales colliguntur. Et ſicut per applicationem theorematum geometricorum, corporum particularium magnitudines menſurantur; ita etiam per applicationem theorematum mechanices univerſalium, ſyſtematis mundani partium quarumvis motus, & phænomena inde pendentia innoteſcunt & determinantur: ad quem ſcopum unicè collineandum phyſico.

39.

39. Et quemadmodum geometræ disciplinæ causa, multa comminiscuntur, quæ nec ipsi describere possunt, nec in rerum natura invenire: simili prorsus ratione mechanicus voces quasdam abstractas & generales adhibet, fingitque in corporibus vim, actionem, attractionem, solicitationem, &c. quæ ad theorias & enunciationes, ut & computationes de motu apprime utiles sunt, etiamsi in ipsâ rerum veritate & corporibus actu existentibus frustra quærerentur, non minus quam quæ a geometris per abstractionem mathematicam finguntur.

40. Revera, ope sensuum nil nisi effectus seu qualitates sensibiles, & res corporeas omnino passivas, sive in motu sint sive in quiete, percipimus: ratioque & experientia activum nihil præter mentem aut animam esse suadet. Quid quid ultra fingitur, id ejusdem generis esse cum aliis hypothesibus & abstractionibus mathematicis existimandum; quod penitus animo infigere oportet. Hoc ni fiat, facilè in obscuram scholasticorum subtilitatem, quæ per tot sæcula, tanquam dira quædam pestis, philosophiam corrupit, relabi possumus.

41. Principia mechanica legesque motuum aut naturæ universales, sæculo ultimo feliciter inventæ, & subsidio geometriæ tractatæ & applicatæ, miram lucem in philosophiam intulerunt. Principia vero metaphysica causæque reales efficientes motus & existentiæ corporum attributorumve corporeorum nullo modo ad mechanicam aut experimenta pertinent, neque eis lucem dare possunt, nisi quatenus, velut præcognita inserviant ad limites physicæ præfiniendos, eaque ratione ad tollendas difficultates quæstioneque peregrinas.

42. Qui à spiritibus motus principium petunt, ii vel rem corpoream vel incorpoream voce *spiritus* intelligunt: si rem corpoream, quantumvis tenuem, tamen redit difficultas: si incorpoream,

quantumvis

quantumvis id verum sit, attamen ad physicam non propriè pertinet. Quod si quis philosophiam naturalem ultra limites experimentorum & mechanicæ extenderit, ita ut rerum etiam incorporearum, & inextensarum cognitionem complectatur: latior quidem illa vocis acceptio tractationem de anima, mente, seu principio vitali admittit. Cæterùm commodius erit, juxta usum jam ferè receptum, ita distinguere inter scientias, ut singulæ propriis circumscribantur cancellis, & philosophus naturalis totus sit in experimentis, legibusque motuum, & principiis mechanicis, indeque depromptis ratiociniis; quidquid autem de aliis rebus protulerit id superiori alicui scientiæ acceptum referat. Etenim ex cognitis naturæ legibus pulcherrimæ theoriæ, praxes etiam mechanicæ ad vitam utiles consequuntur. Ex cognitione autem ipsius naturæ auctoris considerationes, longe præstantissimæ quidem illæ, sed, metaphysicæ, theologicæ, morales oriuntur.

43. De principiis hactenus: nunc dicendum de natura motus, atque is quidem, cum sensibus clare percipiatur, non tam natura sua, quam doctis philosophorum commentis obscuratus est. Motus nunquam in sensus nostros incurrit sine mole corporea, spatio, & tempore. Sunt tamen qui motum, tanquam ideam quandam simplicem & abstractam, atque ab omnibus aliis rebus sejunctam, contemplari student. Verùm idea illa tenuissima & subtilissima intellectûs aciem eludit: id quod quilibet secum meditando experiri potest. Hinc nascuntur magnæ difficultates de natura motus, & definitiones, ipsa re quam illustrare debent, longe obscuriores. Hujusmodi sunt definitiones illæ Aristotelis & Scholasticorum, qui motum dicunt esse actum *mobilis quatenus est mobile, vel actum entis in potentia quatenus in potentia.* Hujusmodi etiam

est

est illud, viri inter recentiores celebris, qui asserit *nihil in motu esse reale præter momentaneum illud quod in vi ad mutationem nitente constitui debet.* Porro, constat, horum & similium definitionum auctores in animo habuisse abstractam motus naturam, secluſa omni temporis & spatii consideratione, explicare, sed qua ratione abstracta illa motus quinteſſentia (ut ita dicam) intelligi possit non video.

44. Neque hoc contenti, ulterius pergunt parteſque ipsius motus a se invicem dividunt & secernunt, quarum ideas distinctas, tanquam entium revera distinctorum, efformare conantur. Etenim sunt qui motionem a motu distinguant, illam velut instantaneum motus elementum spectantes. Velocitatem insuper, conatum, vim, impetum totidem res essentia diversas esse volunt, quarum quæque per propriam atque ab aliis omnibus segregatam & abstractam ideam intellectui objiciatur. Sed in hisce rebus discutiendis, stantibus iis quæ supra diſſeruimus, non est cur diutius immoremur.

45. Multi etiam per *transitum* motum definiunt, obliti scilicet transitum ipsum sine motu intelligi non posse, & per motum definiri oportere. Veriſſimum adeo est definitiones, sicut nonnullis rebus lucem, ita viciſſim aliis tenebras afferre. Et profecto, quascumque res sensu percipimus, eas clariores aut notiores definiendo efficere vix quisquam potuerit. Cujus rei vana spe allecti res faciles difficillimas reddiderunt philosophi, menteſque suas difficultatibus, quas ut plurimum ipsi peperisſent, implicavere. Ex hocce definiendi, simulac abstrahendi studio, multæ, tam de motu, quam de aliis rebus natæ subtiliſſimæ quæstiones, eædemque nullius utilitatis, hominum ingenia fruſtra torserunt, adeo ut Aristoteles ultro & sæpius fateatur motum esse *actum quendam cognitu difficilem*, & nonnulli ex veteribus usque eo nugis exercitati deveniebant, ut motum omnino esse negarent.

46.

46. Sed hujusmodi minutiis distineri piget. Satis sit fontes solutionum indicasse: ad quos etiam illud adjungere libet: quod ea quæ de infinita divisione temporis & spatii in matheſi traduntur, ob congenitam rerum naturam paradoxa & theorias spinosas (quales sunt illæ omnes in quibus agitur de infinito) in speculationes de motu intulerunt. Quidquid autem hujus generis sit, id omne motus commune habet cum spatio & tempore, vel potius ad ea refert acceptum.

47. Et quemadmodum, ex una parte nimia abstractio seu divisio rerum verè inseparabilium, ita, ab altera parte, compositio seu potius confusio rerum diversissimarum motus naturam perplexam reddidit. Usitatum enim est motum cum causa motus efficiente confundere. Unde accidit ut motus sit quasi biformis, unam faciem sensibus obviam, alteram caliginosa nocte obvolutam habens. Inde obscuritas & confusio, & varia de motu paradoxa originem trahunt, dum effectui perperam tribuitur id quod revera causæ solummodo competit.

48. Hinc oritur opinio illa, eandem semper motus quantitatem conservari; quod, nisi intelligatur de vi & potentia causæ, sive causa illa dicatur natura, sive νοῦς, vel quodcunque tandem agens sit, falsum esse cuivis facile constabit. Aristoteles quidem l. 8. physicorum, ubi quærit *utrum motus factus sit & corruptus, an vero ab æterno tanquam vita immortalis insit rebus omnibus*, vitale principium potius, quam effectum externum, sive mutationem loci intellexisse videtur.

49. Hinc etiam est, quod multi suspicantur motum non esse meram passionem in corporibus. Quod si intelligamus id quod, in motu corporis, sensibus objicitur, quin omnino passivum sit nemo dubitare potest. Ecquid enim in se habet successiva

siva corporis existentia in diversis locis, quod actionem referat, aut aliud sit quam nudus & iners effectus?

50. Peripatetici, qui dicunt motum esse actum unum utriusque, moventis & moti, non satis discriminant causam ab effectu. Similiter, qui nisum aut conatum in motu fingunt, aut idem corpus simul in contrarias partes ferri putant, eâdem idearum confusione, eâdem vocum ambiguitate ludificari videntur.

51. Juvat multum, sicut in aliis omnibus, ita in scientia de motu accuratam diligentiam adhibere, tam ad aliorum conceptus intelligendos quam ad suos enunciandos: in qua re nisi peccatum esset, vix credo in disputationem trahi potuisse, utrùm corpus indifferens sit ad motum & ad quietem necne. Quoniam enim experientia constat, esse legem naturæ primariam, ut corpus perinde perseveret in *statu motus ac quietis, quamdiu aliunde nihil accidat ad statum istum mutandum.* Et propterea vim inertiæ sub diverso respectu esse vel resistentiam, vel impetum, colligitur. Hoc sensu, profecto corpus dici potest sua natura indifferens ad motum vel quietem. Nimirum, tam difficile est quietem in corpus motum, quam motum in quiescens inducere; cum vero corpus pariter conservet statum utrumvis, quid ni dicatur ad utrumvis se habere indifferenter?

52. Peripatetici pro varietate mutationum, quas res aliqua subire potest, varia motus genera distinguebant. Hodie de motu agentes intelligunt solummodo motum localem. Motus autem localis intelligi nequit nisi simul intelligatur quid sit *locus*; is vero a neotericis definitur *pars spatii quam corpus occupat*, unde dividitur in relativum & absolutum pro ratione spatii. Distinguunt enim inter spatium absolutum sive verum, ac relativum sive apparens. Volunt scilicet dari spatium undequaque immensum,

immenſum, immobile, inſenſibile, corpora univerſa permeans & continens, quod vocant ſpatium abſolutum. Spatium, autem, a corporibus comprehenſum, vel definitum, ſenſibuſque adeo ſubjectum, dicitur ſpatium relativum, apparens, vulgare.

53. Fingamus itaque corpora cuncta deſtrui & in nihilum redigi. Quod reliquum eſt vocant ſpatium abſolutum, omni relatione quæ a ſitu & diſtantiis corporum oriebatur, ſimul cum ipſis corporibus, ſublatâ. Porro ſpatium illud eſt infinitum, immobile, indiviſibile, inſenſibile, ſine relatione & ſine diſtinctione. Hoc eſt, omnia ejus attributa ſunt privativa vel negativa: videtur igitur eſſe merum nihil. Parit ſolummodo difficultatem aliquam quod extenſum ſit. Extenſio autem eſt qualitas poſitiva. Verùm qualis tandem extenſio eſt illa, quæ nec dividi poteſt, nec menſurari, cujus nullam partem, nec ſenſu percipere, nec imaginatione depingere poſſumus? Etenim nihil in imaginationem cadit, quod, ex natura rei, non poſſibile eſt ut ſenſu percipiatur, ſiquidem imaginatio nihil aliud eſt quam facultas repreſentatrix rerum ſenſibilium, vel actu exiſtentium, vel ſaltem poſſibilium. Fugit inſuper intellectum purum, quum facultas illa verſetur tantum circa res ſpirituales & inextenſas, cujuſmodi ſunt mentes noſtræ, earumque habitus, paſſiones, virtutes & ſimilia. Ex ſpatio igitur abſoluto, auferamus modò vocabula, & nihil remanebit in ſenſu, imaginatione aut intellectu; nihil aliud ergo iis deſignatur, quam pura privatio aut negatio, hoc eſt, merum nihil.

54. Confitendum omnino eſt nos circa hanc rem graviſſimis præjudiciis teneri, a quibus ut liberemur, omnis animi vis exerenda. Etenim multi, tantum abeſt quod ſpatium abſolutum pro nihilo ducant, ut rem eſſe ex omnibus (Deo excepto) unicam exiſtiment, quæ annihilari non poſ-

ſit;

sit: statuantque illud suapte natura necessariò existere, æternumque esse & increatum, atque adeo attributorum divinorum particeps. Verum enimvero quum certissimum sit, res omnes, quas nominibus designamus, per qualitates aut relationes, vel aliqua saltem ex parte, cognosci, (ineptum enim foret vocabulis uti quibus cogniti nihil, nihil notionis, ideæ vel conceptus subjiceretur.) Inquiramus diligenter, utrum formare liceat ideam ullam spatii illius puri, realis, absoluti, post omnium corporum annihilationem perseverantis existere. Ideam porro talem paulo acrius intuens, reperio ideam esse nihili purissimam, si modo idea appellanda sit. Hoc ipse summa adhibita diligentia expertus sum: hoc alios pari adhibita diligentia experturos reor.

55. Decipere nos nonnunquam solet, quod aliis omnibus corporibus imaginatione sublatis, nostrum tamen manere supponimus. Quo suppositio, motum membrorum ab omni parte liberrimum imaginamur. Motus autem sine spatio concipi non potest. Nihilominus si rem attento animo recolamus, constabit primo concipi spatium relativum partibus nostri corporis definitum: 2°. movendi membra potestatem liberrimam nullo obstaculo retusam: & præter hæc duo nihil. Falso tamen credimus tertium aliquod, spatium, videlicet, immensum realiter existere, quod liberam potestatem nobis faciat movendi corpus nostrum: ad hoc enim requiritur absentia solummodo aliorum corporum. Quam absentiam, sive privationem corporum, nihil esse positivum fateamur necesse est.*

56. Cæterum hasce res nisi quis libero & acri examine perspexerit, verba & voces parum valent.

* Vide quæ contra spatium absolutum differuntur in libro de principiis cognitionis humanæ, idiomate anglicano, decem abhinc annis edito.

lent. Meditanti vero, & rationes secum reputanti, ni fallor, manifestum erit, quæcunque de spatio puro & absoluto prædicantur, ea omnia de nihilo prædicari posse. Qua ratione mens humana facillimè liberatur a magnis difficultatibus, simulque ab ea absurditate tribuendi existentiam necessariam alli rei præterquam soli Deo optimo maximo.

57. In proclivi esset sententiam nostram argumentis a posteriori (ut loquuntur) ductis confirmare, quæstiones de spatio absoluto proponendo, exempli gratia, utrum sit substantia vel accidens? Utrum creatum vel increatum? & absurditates ex utravis parte consequentes demonstrando. Sed brevitati consulendem. Illud tamen omitti non debet, quod sententiam hancce Democritus olim calculo suo comprobavit, uti auctor est Aristoteles l. 1. phys. ubi hæc habet; *Democritus solidum & inane ponit principia, quarum aliud quidem ut quod est, aliud ut quod non est esse dicit.* Scrupulum si forte injiciat, quod distinctio illa inter spatium absolutum & relativum a magni nominis philosophis usurpetur, eique quasi fundamento inædificentur multa præclara theoremata, scrupulum istum vanum esse, ex iis, quæ secutura sunt, apparebit.

58. Ex præmissis patet, non convenire, ut definiamus locum verum corporis, esse partem spatii absoluti quam occupat corpus, motumque verum seu absolutum esse mutationem loci veri & absoluti. Siquidem omnis locus est relativus, ut & omnis motus. Veruntamen ut hoc clarius appareat, animadvertendum est, motum nullum intelligi posse sine determinatione aliqua seu directione, quæ quidem intelligi nequit, nisi præter corpus motum, nostrum etiam corpus, aut aliud aliquod, simul intelligatur existere. Nam sursum, deorsum, sinistrorsum, dextrorsum omnesque plagæ & regiones in relatione aliqua fundantur, &, necessario, corpus a moto diversum connotant & supponunt.

nunt. Adeo ut, si reliquis corporibus in nihilum redactis, globus, exempli gratia, unicus existere supponatur; in illo motus nullus concipi possit; usque adeo necesse est, ut detur aliud corpus, cujus situ motus determinari intelligatur. Hujus sententiæ veritas clarissime elucebit, modo corporum omnium tam nostri quam aliorum præter, globum istum unicum, annihilationem recte supposuerimus.

59. Concipiantur porro duo globi, & præterea nil corporeum, existere. Concipiantur deinde vires quomodocunque applicari, quicquid tandem per applicationem virium intelligamus, motus circularis duorum globorum circa commune centrum nequit per imaginationem concipi. Supponamus deinde cœlum fixarum creari: subito ex concepto appulsu globorum ad diversas cœli istius partes motus concipietur. Scilicet cum motus natura sua sit relativus, concipi non potuit priusquam darentur corpora correlata. Quemadmodum nec ulla alia relatio sine correlatis concipi potest.

60. Ad motum circularem quod attinet, putant multi, crescente motu vero circulari, corpus necessario magis semper magisque ab axe niti. Hoc autem ex eo provenit, quod, cum motus circularis spectari possit tanquam in omni momento à duabus directionibus ortum trahens, una secundum radium, altera secundum tangentem; si in hac ultima tantùm directione impetus augeatur, tum a centro recedet corpus motum, orbita vero desinet esse circularis. Quod si æquali er augeantur vires in utraque directione, manebit motus circularis, sed acceleratus conatu, qui non magis arguet vires recedendi ab axe, quam accedendi ad eundem, auctas esse. Dicendum igitur, aquam in situla circumactam ascendere ad latera vasis, propterea quod, applicatis novis viribus in direction

ctione tangentis ad quamvis particulam aquæ, eodem inſtanti non applicentur novæ vires æquales centripetæ. Ex quo experimento nullo modo ſequitur, motum abſolutum circularem per vires recedendi ab axe motus neceſſariò dignoſci. Porrò, qua ratione intelligendæ ſunt voces iſtæ, *vires corporum & conatus*, ex præmiſſis ſatis ſuperque innoteſcit.

61. Quo modo curva conſiderari poteſt tanquam conſtans ex rectis infinitis, etiamſi revera ex illis non conſtet, ſed quòd ea hypotheſis ad geometriam utilis ſit, eodem motus circularis ſpectari poteſt, tanquam a directionibus rectilineis infinitis ortum ducens, quæ ſuppoſitio utilis eſt in philoſophia mechanica. Non tamen ideo affirmandum, impoſſibile eſſe, ut centrum gravitatis corporis cujuſvis ſucceſſive exiſtat in ſingulis punctis peripheriæ circularis, nulla ratione habita directionis ullius rectilineæ, ſive in tangente, ſive in radio.

62. Haud omittendum eſt, motum lapidis in fundâ, aut aquæ in ſitulâ circumactâ dici non poſſe motum vere circularem, juxta mentem eorum qui per partes ſpatii abſoluti definiunt loca vera corporum; cum ſit mirè compoſitus ex motibus non ſolum ſitulæ vel fundæ, ſed etiam telluris diurno circa proprium axem, menſtruo circa commune centrum gravitatis terræ & lunæ, & annuo circa ſolem. Et propterea, particula quævis lapidis vel aquæ deſcribat lineam a circulari longe abhorrentem. Neque revera eſt, qui creditur, conatus axifugus, quoniam non reſpicit unum aliquem axem ratione ſpatii abſoluti, ſuppoſito quod detur tale ſpatium: proinde non video quomodo appellari poſſit conatus unicus, cui motus vere circularis tanquam proprio & adæquato effectui reſpondet.

63. Motus nullus dignoſci poteſt, aut menſurari, niſi per res ſenſibiles. Cum ergo ſpatium abſolutum nullo modo in ſenſus incurrat, neceſſe eſt ut inutile

inutile prorſus ſit ad diſtinctionem motuum. Præterea, determinatio ſive directio motui eſſentialis eſt, illa vero in relatione conſiſtit. Ergo impoſſibile eſt ut motus abſolutus concipiatur.

64. Porrò, quoniam pro diverſitate loci relativi, varius ſit motus ejuſdem corporis, quinimò, uno reſpectu moveri, altero quieſcere dici quidpiam poſſit: ad determinandum motum verum & quietem veram, quo ſcilicet tollatur ambiguitas, & conſulatur mechanicæ philoſophorum, qui ſyſtema rerum latius contemplantur, ſatis fuerit ſpatium relativum fixarum cœlo, tanquam quieſcente ſpectato, concluſum adhibere, loco ſpatii abſoluti. Motus autem & quies tali ſpatio relativo definiti, commodè adhiberi poſſunt loco abſolutorum, qui ab illis nullo ſymptomate diſcerni poſſunt. Etenim imprimantur utcunque vires: ſint quicunque conatus: concedamus motum diſtingui per actiones in corpora exercitas; nunquam tamen inde ſequetur, dari ſpatium illud, & locum abſolutum, ejuſque mutationem eſſe locum verum.

65. Leges motuum, effectuſque, & theoremata eorundem proportiones & calculos continentia, pro diverſis viarum figuris, accelerationibus itidem & directionibus diverſis, mediiſque plus minuſve reſiſtentibus, hæc omnia conſtant ſine calculatione motus abſoluti. Uti vel ex eo patet quod, quum ſecundum illorum principia qui motum abſolutum inducunt, nullo ſymptomate ſcire liceat, utrum integra rerum compages quieſcat, an moveatur uniformiter in directum, perſpicuum ſit motum abſolutum nullius corporis cognoſci poſſe.

66. Ex dictis patet ad veram motus naturam perſpiciendam ſummopere juvaturum: 1°. Diſtinguere inter hypotheſes mathematicas & naturas rerum. 2°. Cavere ab abſtractionibus. 3°. Conſiderare motum tanquam aliquid ſenſibile, vel ſaltem imaginabile: menſuriſque relativis eſſe contentos.

tentos. Quæ si fecerimus, simul clarissima quæque philosophiæ mechanicæ theoremata, quibus referantur naturæ recessus, mundique systema calculis humanis subjicitur, manebunt intememerata: et motus contemplatio a mille minutiis, subtilitatibus, ideisque abstractis libera evadet. Atque hæc de natura motûs dicta sufficiant.

67. Restat, ut differamus de causa communicationis motuum. Esse autem vim impressam in corpus mobile, causam motus in eo plerique existimant. Veruntamen, illos non assignare causam motus cognitam, & à corpore motuque distinctam, ex præmissis constat. Patet insuper vim non esse rem certam & determinatam, ex eo quod viri summi de illa multùm diversa, immo contraria, proferant, salva tamen in consequentiis veritate. Siquidem Newtonus ait vim impressam consistere in actione sola, effeque actionem exercitam in corpus ad statum ejus mutandum, nec post actionem manere. Torricellius cumulum quendam sive aggregatum virium impressarum per percussionem in corpus mobile recipi, ibidemque manere atque impetum constituere contendit. Idem fere Borellus aliique prædicant. At vero, tametsi inter se pugnare vedeantur Newtonus & Torricellius, nihilominus, quum dum singuli sibi consentanea proferunt, res satis commodè ab utrisque explicatur. Quippe vires omnes corporibus attributæ, tam sunt hypotheses mathematicæ quam vires attractivæ in planetis & sole. Cæterùm entia mathematica in rerum natura stabilem essentiam non habent: pendent autem à notione definientis: unde eadem res diversimodè explicari potest.

68. Statuamus motum novum in corpore percusso conservari, sive per vim insitam, qua corpus quodlibet perseverat in statu suo, vel motus, vel quietis uniformis in directum: sive per vim impressam, durante percussione in corpus percussum receptam

receptam ibidemque permanentem, idem erit quoad rem, differentia existente in nominibus tantùm. Similiter, ubi mobile percutiens perdit, & percussum acquirit motum, parum refert disputare, utrum motus acquisitus sit idem numero cum motu perdito, ducit enim in minutias metaphysicas, & prorsus nominales de identitate. Itaque sive dicamus motum transire a percutiente in percussum, sive in percusso motum de novo generari, destrui autem in percutiente, res eodem recidit. Utrobique intelligitur unum corpus motum perdere, alterum acquirere, & præterea nihil.

69. Mentem, quæ agitat & continet universam hancce molem corpoream, estque causa vera efficiens motus, eandem esse, propriè & strictè loquendo, causam communicationis ejusdem haud negaverim. In philosophiâ tamen physicâ, causas & solutiones phænomenôn à principiis mechanicis petere oportet. Physicè igitur res explicatur non assignando ejus causam verè agentem & incorpoream, sed demonstrando ejus connexionem cum principiis mechanicis: cujusmodi est illud, *actionem & reactionem esse semper contrarias & æquales*, à quo, tanquam fonte & principio primario, eruuntur regulæ de motuum communicatione, quæ a neotericis, magno scientiarum bono, jam ante repertæ sunt & demonstratæ.

70. Nobis satis fuerit, si innuamus principium illud alio modo declarari potuisse. Nam si vera rerum natura, potius quam abstracta matheseis spectetur, videbitur rectius dici, in attractione vel percussione passionem corporum, quam actionem, esse utrobique æqualem. Exempli gratia, lapis funè equo alligatus tantum trahitur versus equum, quantum equus versus lapidem: corpus etiam motum in aliud quiescens impactum, patitur eandem mutationem cum corpore quiescente. Et quoad, effectum realem, percutiens est item percussum, percussumque

percuſſumque percutiens. Mutatio autem illa eſt utrobique, tam in corpore equi quam in lapide, tam in moto quam in quieſcente, paſſio mera. Eſſe autem vim, virtutem, aut actionem corpoream talium effectuum verè & propriè cauſatricem non conſtat. Corpus motum in quieſcens impingitur, loquimur tamen activè, dicentes illud hoc impellere: nec abſurdè in mechanicis, ubi ideæ mathematicæ potius quam veræ rerum naturæ ſpectantur.

71. In phyſica, ſenſus & experientia, quæ ad effectus apparentes ſolummodo pertingunt, locum habent; in mechanica, notiones abſtractæ mathematicorum admittuntur. In philoſophia prima ſeu metaphyſica agitur de rebus incorporeis, de cauſis, veritate, & exiſtentia rerum. Phyſicus ſeries ſive ſucceſſiones rerum ſenſibilium contemplatur, quibus legibus connectuntur, & quo ordine, quid præcedit tanquam cauſa, quid ſequitur tanquam effectus animadvertens. Atque hac ratione dicimus corpus motum eſſe cauſam motûs in altero, vel ei motum imprimere, trahere etiam, aut impellere. Quo ſenſu cauſæ ſecundæ corporeæ intelligi debent, nullâ ratione habitâ veræ ſedis virium, vel potentiarum actricum, aut cauſæ realis cui inſunt. Porro, dici poſſunt cauſæ vel principia mechanica, ultra corpus, figuram, motum, etiam axiomata ſcientiæ mechanicæ primaria, tanquam cauſæ conſequentium ſpectata.

72. Cauſæ verè activæ meditatione tantum, & ratiocinio è tenebris erui quibus involvuntur poſſunt, & aliquatenus cognoſci. Spectat autem ad philoſophiam primam, ſeu metaphyſicam, de iis agere. Quod ſi cuique ſcientiæ provincia ſua tribuatur, limites aſſignentur, principia & objecta accuratè diſtinguantur, quæ ad ſingulas pertinent, tractare licuerit majore, cum facilitate, tum perſpicuitate.

FINIS.

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